THE

# APOCRYPHA

AT

# LARGE:

WITH

## *NOTES*

EXPLANATORY, CRITICAL, and PRACTICAL,

SELECTED FROM THE WORKS OF

## SEVERAL EMINENT DIVINES.

VOL. V.

*Prove all things; hold fast that which is good.* 1 Theſſ. v. 21.
*Doing nothing by partiality.* 1 Tim. v. 21.

*LONDON:*

Printed and Sold by I. MOORE and Co. LETTER-FOUNDERS and PRINTERS, in Queen-Street, near Upper-Moorfields.

M.DCC.LXXV.

BRITISH MUSEUM

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# THE FIRST BOOK OF ESDRAS.

## CHAP. I.

1. *Josias his charge to the priests and Levites.* 7. *A great passover is kept.* 32. *His death is much lamented.* 34. *His successors.* 53. *The temple, city, and people are destroyed.* 56. *The rest are carried unto Babylon.*

AND Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

*I. Esdras*—The books which follow those of the prophets of the OLD TESTAMENT are stiled *apocryphal*, because they were not received by general consent, to be read and expounded publicly in the church, nor admitted to prove any point of the Christian religion, except where they are conformable to other scriptures, called canonical; but as these books were written by godly and pious men, they are allowed to be read for the improvement of our knowledge in the history of God's people, the instruction of manners, and increase of virtue. The two books of Esdras, which stand first in the apocryphal writings, were always excluded the Jewish Canon; nor were they ever admitted as authentic by the Romanists themselves. The first book is chiefly historical, and gives an account of the return of the Jews from the Babylonish captivity to the building of the temple, and the establishing divine worship.

3 And he ſpake unto the Levites the holy miniſters of Iſrael, that they ſhould hallow themſelves unto the Lord, to ſet the holy ark of the Lord in the houſe that king Solomon the ſon of David had built:

4 *And ſaid,* Ye ſhall no more bear the ark upon your ſhoulders: now therefore ſerve the Lord your God, and miniſter unto his people Iſrael, and prepare you after your families and kindreds,

5 According as David the king of Iſrael preſcribed, and according to the magnificence of Solomon his ſon: and ſtanding in the temple according to the ſeveral dignity of the families of you the Levites, who miniſter in the preſence of your brethren the children of Iſrael,

6 Offer the paſſover in order, and make ready the ſacrifices for your brethren, and keep the paſſover according to the commandment of the Lord, which was given unto Moſes.

7 And unto the people that was found there, Joſias gave thirty thouſand lambs, and kids, and three thouſand calves: theſe things were given of the king's allowance, according as he promiſed, to the people, to the prieſts, and to the Levites.

8 And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the prieſts for the paſſover, two thouſand and ſix hundred ſheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathaniel his brother, and Aſſabias, and Ochiel, and Joram, captains over thouſands, gave to the Levites

vites for the paſſover, five thouſand ſheep, and ſeven hundred calves.

10 And when theſe things were done, the prieſts and Levites having the unleavened bread, ſtood in very comely order according to the kindreds,

11 And according to the ſeveral dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moſes: and thus did they in the morning.

12 And they roaſted the paſſover with fire, as appertaineth: as for the ſacrifices, they ſod them in braſs pots and pans, with a good ſavour,

13 And ſet them before all the people: and afterward they prepared for themſelves, and for the prieſts their brethren, the ſons of Aaron.

14 For the prieſts offered the fat until night: and the Levites prepared for themſelves, and the prieſts their brethren, the ſons of Aaron.

15 The holy ſingers alſo, the ſons of Aſaph, were in their order according to the appointment of David, to wit, Aſaph, Zacharius, and Jeduthun, who was of the king's retinue.

16 Moreover, the porters were at every gate; it was not lawful for any to go from his ordinary ſervice: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the ſacrifices of the Lord accompliſhed in that day, that they might hold the paſſover,

18 And offer ſacrifices upon the altar of the Lord,

Lord, according to the commandment of king Josias.

19 So the children of Israel which were present, held the passover at that time, and the feast of sweet bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works of Josias were upright before his Lord, with an heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 Now after all these acts of Josias, it came to pass, that Pharoah the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not set out from the Lord God against thee: for my war is upon Euphrates, and now the Lord is with me, yea, the Lord is with me, hasting me forward: depart from me, and be not against the Lord.

28 Howbeit

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy, spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Megiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak: and immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot, and being brought back to Jerusalem, died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And

36 And he ſet a tax upon the land of an hundred talents of ſilver, and one talent of gold.

37 The king of Egypt alſo made king Joacim, his brother, king of Judea and Jeruſalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jeruſalem; and he did evil before the Lord.

40 Wherefore againſt him Nabuchodonoſor the king of Babylon came up, and bound him with a chain of braſs, and carried him unto Babylon.

41 Nabuchodonoſor alſo took of the holy veſſels of the Lord, and carried them away, and ſet them in his own temple at Babylon.

42 But thoſe things that are recorded of him, and of his uncleanneſs, and impiety, are written in the chronicles of the kings.

43 And Joacim his ſon reigned in his ſtead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jeruſalem; and did evil before the Lord.

45 So after a year Nabuchodonoſor ſent and cauſed him to be brought into Babylon, with the holy veſſels of the Lord;

46 And made Zedechias king of Judea and Jeruſalem, when he was one and twenty years old, and he reigned eleven years:

47 And he did evil alſo in the ſight of the

V. 43. *And Joacim his ſon reigned in his ſtead*—His name was Eliakim, but called Jehoiakim by Pharoah Nechoh, who made him king inſtead of Jehoahaz, carrying the latter with him to Egypt.

Lord,

Lord, and cared not for the words that were ſpoken unto him by the prophet Jeremy, from the mouth of the Lord.

48 And after that king Nabuchodonoſor had made him to ſwear by the name of the Lord, he forſwore himſelf, and rebelled, and hardening his neck, and his heart, he tranſgreſſed the laws of the Lord God of Iſrael.

49 The governors alſo of the people and of the prieſts did many things againſt the laws, and paſſed all the pollutions of all nations, and defiled the temple of the Lord, which was ſanctified in Jeruſalem.

50 Nevertheleſs, the God of their fathers ſent by his meſſenger to call them back, becauſe he ſpared them and his tabernacle alſo.

51 But they had his meſſengers in deriſion; and look, when the Lord ſpake unto them, they made a ſport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodlineſs, commanded the kings of the Chaldees to come up againſt them;

53 ¶ Who ſlew their young men with the ſword, yea, even within the compaſs of their holy temple, and ſpared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy veſſels of the Lord, both great and ſmall, with the veſſels of the ark of God, and the king's treaſures, and carried them away into Babylon.

55 As for the houſe of the Lord, they burnt

it, brake down the walls of Jeruſalem, ſet fire upon her towers:

56 ¶ And as for her glorious things, they never ceaſed till they had conſumed and brought them all to nought: and the people that were not ſlain with the ſword, he carried unto Babylon:

57 Who became ſervants to him and his children, till the Perſians reigned, to fulfil the word of the Lord ſpoken by the mouth of Jeremy:

58 Until the land had enjoyed her ſabbaths, the whole time of her deſolation ſhall ſhe reſt, until the full term of ſeventy years.

## CHAP. II.

1. *Cyrus moved by God to build the temple,* 5. *and giveth leave to the Jews to return, and contribute to it:* 11. *He delivereth again the veſſels which had been taken thence.* 25. *Artaxerxes forbiddeth the Jews to build any more.*

IN the firſt year of Cyrus king of the Perſians, that the word of the Lord might be accompliſhed, that he had promiſed by the mouth of Jeremy;

2 The Lord raiſed up the ſpirit of Cyrus the king of the Perſians, and he made proclamation through all his kingdoms, and alſo by writing,

3 Saying, Thus ſays Cyrus king of the Perſians; The Lord of Iſrael, the moſt high Lord, hath made me king of the whole world,

V. 58. *Until the land had enjoyed her ſabbaths, &c*—That is, during the full term of ſeventy years, at which time Cyrus the Great mounted the Perſian throne.

4 And

4 And commanded me to build him an houſe at Jeruſalem in Jewry.

5 ¶ If therefore there be any of you that are of his people, Let the Lord, even his Lord, be with him, and let him go up to Jeruſalem that is in Judea, and build the houſe of the Lord of Iſrael: for he is the Lord that dwelleth in Jeruſalem.

6 Whoſoever then dwell in the places about, let them help him (thoſe, I ſay, that are his neighbours) with gold and with ſilver,

7 With gifts, with horſes, and with cattle, and other things, which have been ſet forth by vow, for the temple of the Lord at Jeruſalem.

8 Then the chief of the families of Judea, and of the tribes of Benjamin ſtood up; the prieſts alſo and the Levites, and all they whoſe mind the Lord had moved to go up, and to build an houſe for the Lord at Jeruſalem,

9 And they that dwelt round about them, and helped them in all things with ſilver and gold, with horſes and cattle, and with very many free gifts of a great number, whoſe minds were ſtirred up thereto.

10 King Cyrus alſo brought forth the holy veſſels which Nabuchodonoſor had carried away from Jeruſalem, and had ſet up in his temple of idols.

11 ¶ Now when Cyrus king of the Perſians had brought them forth, he delivered them to Mithridates his treaſurer:

12 And by him they were delivered to Sanabaſſar the governor of Judea.

13 And

13 And this was the number of them, A thouſand golden cups, and a thouſand of ſilver, cenſers of ſilver twenty nine, vials of gold thirty, and of ſilver two thouſand four hundred and ten, and a thouſand other veſſels.

14 So all the veſſels of gold and of ſilver, which were carried away, were five thouſand four hundred threeſcore and nine.

15 Theſe were brought back by Sanabaſſar, together with them of the captivity, from Babylon to Jeruſalem.

16 But in the time of Artaxerxes king of the Perſians, Belemus, and Mithridates, and Tabellius, and Rathumus, Beeltethmus, and Semellius the ſecretary, with others that were in commiſſion with them, dwelling in Samaria and other places, wrote unto him againſt them that dwelt in Judea and Jeruſalem, theſe letters following;

17 To king Artaxerxes our Lord, thy ſervants Rathumus the ſtory-writer, and Semellius the ſcribe, and the reſt of their counſel, and the judges that are in Celoſyria and Phenice:

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jeruſalem (that rebellious and wicked city) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city, and the walls thereof, be

V. 13. *Two thouſand four hundred and ten*—The number mentioned in the canonical book of Ezra, is only four hundred and ten. Vide Ez. i. 10.

V. 14. *Five thouſand four hundred threeſcore and nine*—See Ezra, chap. i. 11, where the number is only five thouſand four hundred.

made

made up again, they will not only refuſe to give tribute, but alſo rebel againſt kings.

20 And foraſmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect ſuch a matter,

21 But to ſpeak unto our lord the king, to the intent, that if it be thy pleaſure, it may be be ſought out in the books of thy fathers:

22 And thou ſhalt find in the chronicles what is written concerning theſe things, and ſhalt underſtand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raiſed always wars therein; for the which cauſe even this city was made deſolate.

24 Wherefore now we do declare unto thee, (O lord the king) that if this city be built again, and the walls thereof ſet up anew, thou ſhalt from henceforth have no paſſage into Celoſyria and Phenice.

25 ¶ Then the king wrote back again to Rathumus the ſtory-writer, to Beeltethmus, to Semellius the ſcribe, and to the reſt that were in commiſſion, and dwellers in Samaria, and Syria, and Phenice, after this manner:

26 I have read the epiſtle which ye have ſent unto me: therefore I commanded to make diligent ſearch, and it hath been found that that city was from the beginning practiſing againſt kings;

27 And the men therein were given to rebellion and war: and that mighty kings and fierce were

were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

## CHAP. III.

4. *Three strive to excel each other in wise speeches.* 9. *They refer themselves to the judgment of the king.* 18. *The first declareth the strength of wine.*

NOW when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors and captains, and lieutenants that were under him, from India unto Ethiopia, of an hundred and twenty seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home; then Darius the king went into his bed-chamber, and slept, and soon after awaked.

4 Then

4 ¶ Then three young men that were of the guard, that kept the king's body, ſpake one to another,

5 Let every one of us ſpeak a ſentence: he that ſhall overcome, and whoſe ſentence ſhall ſeem wiſer than the others, unto him ſhall the king Darius give great gifts, and great things in token of victory:

6 As to be clothed in purple, to drink in gold, and to ſleep upon gold, and a chariot with bridles of gold, and an head-tire of fine linen, and a chain about his neck:

7 And he ſhall ſit next to Darius, becauſe of his wiſdom, and ſhall be called Darius his couſin.

8 And then every one wrote his ſentence, ſealed it, and laid it under king Darius his pillow;

9 ¶ And ſaid, that when the king is riſen, ſome will give him the writings, and of whoſe ſide the king and the three princes of Perſia ſhall judge, that his ſentence is the wiſeſt, to him ſhall the victory be given, as was appointed.

10 The firſt wrote, Wine is the ſtrongeſt.

11 The ſecond wrote, The king is the ſtrongeſt.

12 The third wrote, Women are ſtrongeſt, but above all things, truth beareth away the victory.

13 Now when the king was riſen up, they took their writings, and delivered them unto him, and ſo he read them.

V. 10. *The firſt wrote, Wine is the ſtrongeſt*—Joſephus tells us, that the queſtions in this and the two following verſes, were propoſed by Darius himſelf to three of his body guards, promiſing at the ſame time a very great reward to him who ſhould make the wiſeſt and trueſt anſwer.

14 And

14 And ſending forth, he called all the princes of Perſia and Media, and the governors, and the captains, and the lieutenants, and the chief officers,

15 And ſat him down in the royal ſeat of judgment, and the writings were read before them:

16 And he ſaid, Call the young men, and they ſhall declare their own ſentences. So they were called, and came in.

17 And he ſaid unto them, Declare unto us your mind concerning the writings. Then began the firſt, who had ſpoken of the ſtrength of wine;

18 ¶ And he ſaid thus, O ye men, how exceeding ſtrong is wine! it cauſeth all men to err that drink it:

19 It maketh the mind of the king, and of the fatherleſs child, to be all one: of the bondman and of the free-man, of the poor man and of the rich:

20 It turneth alſo every thought into jollity and mirth, ſo that a man remembereth neither ſorrow nor debt:

21 And it maketh every heart rich, ſo that a man remembereth neither king nor governor; and it maketh to ſpeak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out ſwords:

23 But when they are from the wine, they remember not what they have done.

24 O

24 O ye men, is not wine the ſtrongeſt, that enforceth to do thus? And when he had ſo ſpoken, he held his peace.

## CHAP. IV.

1. *The ſecond declareth the power of a king:* 13. *The third the force of women,* 33. *and of truth.* 41. *The third is judged to be wiſeſt,* 47. *and obtaineth letters of the king to build Jeruſalem:* 58. *He praiſeth God, and ſheweth his brethren what he had done.*

THEN the ſecond that had ſpoken of the ſtrength of the king, began to ſay,

2 O ye men, do not men excel in ſtrength, that bear rule over ſea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all theſe things, and hath dominion over them, and whatſoever he commandeth them, they do:

4 If he bid them make war the one againſt the other, they do it: if he ſend them out againſt the enemies, they go, and break down mountains, walls, and towers.

5 They ſlay, and are ſlain, and tranſgreſs not the king's commandment: if they get the victory, they bring all to the king, as well the ſpoil, as all things elſe.

6 Likewiſe for thoſe that are no ſoldiers, and have not to do with wars, but uſe huſbandry, when they have reaped again that which they had ſown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command

to kill, they kill; if he command to ſpare, they ſpare;

8 If he command to ſmite, they ſmite; if he if he command to make deſolate, they make deſolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people, and his armies obey him: furthermore, he lieth down, he eateth and drinketh, and taketh his reſt:

11 And theſe keep (watch) round about him, neither may any one depart, and do his own buſineſs, neither diſobey they him in any thing.

12 O ye men, how ſhould not the king be mightieſt, when in ſuch ſort be is obeyed? And he held his tongue.

13 ¶ Then the third, who had ſpoken of women, and of the truth, (this was Zorobabel) began to ſpeak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth; who is it then that ruleth them, or hath the lordſhip over them? are they not women?

15 Women have born the king, and all the people, that bear rule by ſea and land.

16 Even of them came they: and they nouriſhed them up that planted the vineyards from whence the wine cometh.

17 Theſe alſo make garments for men, theſe bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and ſilver, or any other goodly thing, do they

they not love a woman, which is comely in favour and beauty?

19 And letting all thoſe things go, do they not gape, and even with open mouth fix their eyes faſt on her; and have not all men more deſire unto her, than unto ſilver or gold, or any goodly thing whatſoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He ſticks not to ſpend his life with his wife, and remembereth neither father nor mother, nor country.

22 By this alſo you muſt know, that women have dominion over you: do ye not labour and toil, and give and bring all to the woman.

23 Yea, a man taketh his ſword, and goeth his way to rob, and to ſteal, to ſail upon the ſea, and upon rivers;

24 And looketh upon a lion, and goeth in the darkneſs; and when he hath ſtolen, ſpoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become ſervants for their ſakes.

27 Many alſo have periſhed, have erred, and ſinned for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I ſee him and Apame the king's concubine,

concubine, the daughter of the admirable Bartacus, ſitting at the right hand of the king,

30 And taking the crown from the king's head, and ſetting it upon her own head; ſhe alſo ſtruck the king with her left hand.

31 And yet for all this, the king gaped and gazed upon her with open mouth: if ſhe laughed upon him, he laughed alſo: but if ſhe took any diſpleaſure at him, the king was fain to flatter, that ſhe might be reconciled to him again.

32 O ye men, how can it be but women ſhould be ſtrong, ſeeing they do thus?

33 ¶ Then the king and the princes looked one upon another: ſo he began to ſpeak of the truth.

34 O ye men, are not women ſtrong? great is the earth, high is the heaven, ſwift is the ſun in its courſe, for he compaſſeth the heavens round about, and fetcheth his courſe again to his own place in one day.

35 Is he not great that maketh theſe things? therefore great is the truth, and ſtronger than all things.

36 All the earth calleth upon the truth, and the heaven bleſſeth it, all works ſhake and tremble at it, and with it is no unrighteous thing.

V. 34, 35. *O ye men, &c.*—Joſephus tells us, that Zorobabel reaſoned on truth in the following manner; "I have already ſhewn the great power of women, yet both they and a king are very weak when oppoſed to truth; for the earth is large, and the heaven is high, and the ſun ſwift in its courſe; and theſe are all moved by the will of the Almighty, who is truth and righteouſneſs, and againſt whom no iniquity can prevail. Many things which ſeem ſtrong and powerful, are not permanent; they are ſubject to decay; but truth is eternal, and flouriſhes for ever; truth beſtows upon us things not liable to be corrupted by time, or ſuch riches as fortune cannot take away; juſtice and equity are the giſts of truth, and by theſe we diſcern good from evil, and direct our way by their precept."

37 Wine

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and ſuch are all their wicked works, and there is no truth in them; in their unrighteouſneſs alſo they ſhall periſh.

38 As for the truth it endureth, and is always ſtrong; it liveth and conquereth for evermore.

39 With her there is no accepting of perſons, or rewards, but ſhe doeth the things that are juſt, and refraineth from all unjuſt and wicked things, and all men do well like of her works.

40 Neither in her judgment is any unrighteouſneſs, and ſhe is the ſtrength, kingdom, power, and majeſty of all ages. Bleſſed be the God of truth.

41 ¶ And with that he held his peace. And all the people then ſhouted, and ſaid, Great is truth, and mighty above all things.

42 Then ſaid the king unto him, Aſk what thou wilt more than is appointed in the writing, and we will give it thee, becauſe thou art found wiſeſt, and thou ſhalt ſit next me, and ſhalt be called my couſin.

43 Then ſaid he unto the king, Remember thy vow which thou haſt vowed, to build Jeruſalem in the day when thou cameſt to thy kingdom;

44 And to ſend away all the veſſels that were taken away out of Jeruſalem, which Cyrus ſet apart, when he vowed to deſtroy Babylon, and to ſend them again thither.

45 Thou alſo haſt vowed to build up the temple

temple which the Edomites burnt, when Judea was made deſolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I deſire of thee, and this is the princely liberality proceeding from thyſelf: I deſire therefore that thou make good the vow, the performance whereof with thine own mouth thou haſt vowed to the King of heaven.

47 ¶ Then Darius the king ſtood up and kiſſed him, and wrote letters for him unto all the treaſurers and lieutenants and captains and governors, that they ſhould ſafely convey on their way, both him, and all thoſe that go up with him to build Jeruſalem.

48 He wrote letters alſo unto the lieutenants that were in Celoſyria, and Phenice, and unto them in Libanus, that they ſhould bring cedar wood from Libanus unto Jeruſalem, and that they ſhould build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treaſurer, ſhould forcibly enter into their doors;

50 And that all the country which they hold, ſhould be free without tribute; and that the Edomites ſhould give over the villages of the Jews which then they held:

51 Yea, that there ſhould be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day, (as they had a commandment to offer ſeventeen)

53 And that all they that went from Babylon to build the city, ſhould have free liberty, as well they as their poſterity, and all the prieſts that went away.

54 He wrote alſo concerning the charges, and the prieſt's veſtments wherein they miniſter;

55 And likewiſe for the charges of the Levites, to be given them, until the day that the houſe were finiſhed, and Jeruſalem builded up.

56 And he commanded to give to all that kept the city, penſions and wages.

57 He ſent away alſo all the veſſels from Babylon that Cyrus had ſet apart; and all that Cyrus had given in commandment, the ſame charged he alſo to be done, and ſent unto Jeruſalem.

58 ¶ Now when this young man was gone forth, he lifted up his face to heaven, toward Jeruſalem, and praiſed the King of heaven,

59 And ſaid, From thee cometh victory, from thee cometh wiſdom, and thine is the glory, and I am thy ſervant.

60 Bleſſed art thou who haſt given me wiſdom: for to thee I give thanks, O Lord of our fathers.

61 And ſo he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praiſed the God of their fathers; becauſe he had given them freedom and liberty,

63 To

63 To go up, and to build Jeruſalem, and the temple which is called by his Name: and they feaſted with inſtruments of muſic and gladneſs ſeven days.

## CHAP. V.

*4. The names and number of the Jews that returned home,*
*57. The foundation of the temple is laid.*

AFTER this were the principal men of the families choſen according to their tribes, to go up with their wives and ſons and daughters, with their men-ſervants, and maid-ſervants, and their cattle.

2 And Darius ſent with them a thouſand horſemen, till they had brought them back to Jeruſalem ſafely, and with muſical (inſtruments) tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 ¶ And theſe are the names of the men which went up, according to their families, among their tribes, after their ſeveral heads.

5 The prieſts the ſons of Phinees, the ſon of Aaron: Jeſus the ſon of Joſedec, the ſon of Saraias, and Joacim the ſon of Zorobabel, the ſon of Salathiel of the houſe of David, out of the kindred of Phares, of the tribe of Judah;

6 Who ſpake wiſe ſentences before Darius the king of Perſia, in the ſecond year of his reign, in the month Niſan, which is the firſt month.

V. 1. *After this were the principal men of the family choſen*—This chapter contains the names and number of the Jews who returned from the Babyloniſh captivity; but the catalogue differs in many places from that given us in the canonical books of Ezra, and Nehemiah.

7 And

7 And theſe are they of Jewry that came up from the captivity, where they dwelt as ſtrangers, whom Nebuchodonoſor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jeruſalem, and to the other parts of Jewry, every man to his own city, who came with Zerobabel, with Jeſus, Nehemias and Zacharias, and Reeſaias, Enenius, Mardocheus, Beelſarus, Aſpharaſus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, ſons of Phoros, two thouſand an hundred ſeventy and two: the ſons of Saphat, four hundred ſeventy and two:

10 The ſons of Ares, ſeven hundred fifty and ſix:

11 The ſons of Pahath Moab, two thouſand eight hundred and twelve:

12 The ſons of Elam, a thouſand two hundred fifty and four: the ſons of Zathui, nine hundred forty and five: the ſons of Corbe, ſeven hundred and five: the ſons of Bani, ſix hundred forty and eight:

13 The ſons of Bebai, ſix hundred twenty and three: the ſons of Sadas, three thouſand two hundred twenty and two:

14 The ſons of Adonicam, ſix hundred ſixty and ſeven: the ſons of Bagoi, two thouſand ſixty and ſix: the ſons of Adin, four hundred fifty and four:

15 The ſons of Aterezias, ninety and two: the ſons of Ceilan and Azetas, threeſcore and ſeven:

the ſons of Azuran, four hundred thirty and two:
16 The ſons of Ananias, an hundred and one: the ſons of Arom, thirty two: and the ſons of Baſſa, three hundred twenty and three: the ſons of Azephurith, an hundred and two:
17 The ſons of Meterus, three thouſand and five: the ſons of Bethlomon, an hundred twenty and three:
18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethſamos, forty and two:
19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, ſeven hundred forty and three: they of Pira, ſeven hundred:
20 They of Chadias, and Ammidioi, four hundred twenty and two: they of Cirama, and Gabdes, ſix hundred twenty and one:
21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the ſons of Nephis, an hundred fifty and ſix:
22 The ſons of Calamolalus, and Onus, ſeven hundred twenty and five: the ſons of Jerechus, two hundred forty and five:
23 The ſons of Anaas, three thouſand three hundred and thirty.
24 The prieſts: the ſons of Jeddu, the ſon of of Jeſus, among the ſons of Sanaſib, nine hundred ſeventy and two: the ſons of Meruth, a thouſand fifty and two:
25 The ſons of Phaſſaron, a thouſand forty and ſeven: the ſons of Carme, a thouſand and ſeventeen:
26 The Levites: the ſons of Jeſſue, and Cadmiel,

Cadmiel, and Banuas, and Sudias, ſeventy and four.

27 The holy ſingers: the ſons of Aſaph, an hundred twenty and eight.

28 The porters: the ſons of Salum, the ſons of Jatal, the ſons of Talmon, the ſons of Dacobi, the ſons of Teta, the ſons of Sami, in all an hundred thirty and nine.

29 The ſervants of the temple: the ſons of Eſau, the ſons of Aſipha, the ſons of Tabaoth, the ſons of Ceras, the ſons of Sud, the ſons of Phaleas, the ſons of Labana, the ſons of Graba,

30 The ſons of Accua, the ſons of Uta, the ſons of Cetab, the ſons of Agaba, the ſons of Subai, the ſons of Anan, the ſons of Cathua, the ſons of Geddur,

31 The ſons of Airus, the ſons of Daiſan, the ſons of Noeba, the ſons of Chaſeba, the ſons of Gazera, the ſons of Azia, the ſons of Phinees, the ſons of Azara, the ſons of Baſtai, the ſons of Aſana, the ſons of Meani, the ſons of Naphiſi, the ſons of Acub, the ſons of Acipha, the ſons of Aſſur, the ſons of Pharacim, the ſons of Baſaloth,

32 The ſons of Meeda, the ſons of Coutha, the ſons of Charea, the ſons of Charcus, the ſons of Aſerar, the ſons of Thomoi, the ſons of Naſith, the ſons of Atipha.

33 The ſons of the ſervants of Solomon: the ſons of Aziphion, the ſons of Pharira, the ſons of Jeeli, the ſons of Lozon, the ſons of Iſdael, the ſons of Sapheth,

34 The ſons of Hagia, the ſons of Phacareth,

reth, the ſons of Sabi, the ſons of Sarothei, the ſons of Maſias, the ſons of Gar, the ſons of Addus, the ſons of Suba, the ſons of Apherra, the ſons of Barodis, the ſons of Sabat, the ſons of Allom.

35 All the miniſters of the temple, and the ſons of the ſervants of Solomon, were three hundred ſeventy and two.

36 Theſe came up from Thermeleth, and Thelerſas, Cheraathalar leading them, and Aalar.

37 Neither could they ſhew their families, nor their ſtock, how they were of Iſrael: the ſons of Ladan, the ſon of Ban, the ſons of Necodan, ſix hundred fifty and two.

38 And of the prieſts that uſurped the office of the prieſthood, and were not found, the ſons of Obdiah, the ſons of Accoz, the ſons of Addus who married Augia, one of the daughters of Berzelus, and was named after his name.

39 And when the deſcription of the kindred of theſe men was ſought in the regiſter, and was not found, they were removed from executing the office of the prieſthood.

40 For unto them ſaid Nehemias, and Atharias, that they ſhould not be partakers of the holy things till there aroſe up an high prieſt, clothed with doctrine and truth.

41 So of Iſrael from thoſe of twelve years old and upward, they were all in number forty thouſand, beſides men-ſervants and women-ſervants, two thouſand three hundred and ſixty.

42 Their men-ſervants and handmaids were ſeven thouſand three hundred forty and ſeven:

the

the ſinging-men, and ſinging-women, two hundred forty and five:

43 Four hundred thirty and five camels, ſeven thouſand thirty and ſix horſes, two hundred forty and five mules, five thouſand five hundred twenty and five beaſts uſed to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jeruſalem, vowed to ſet up the houſe again in his own place, according to their ability.

45 And to give into the holy treaſury of the works, a thouſand pounds of gold, five thouſand of ſilver, an hundred prieſtly veſtments.

46 And ſo dwelt the prieſts and the Levites, and the people in Jeruſalem, and in the country: the ſingers alſo, and the porters, and all Iſrael in their villages.

47 But when the ſeventh month was at hand, and when the children of Iſrael were every man in his own place, they came altogether with one conſent into the open place of the firſt gate, which is toward the eaſt.

48 Then ſtood up Jeſus the ſon of Joſedec, and his brethren the prieſts, and Zorobabel the ſon of Salathiel, and his brethren, and made ready the altar of the God of Iſrael,

49 To offer burnt-ſacrifices upon it, according as it is expreſsly commanded in the book of Moſes the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, becauſe all the nations of the land were at enmity with them,

and

and oppreſſed them, and they offered ſacrifices according to the time, and burnt-offerings to the Lord, both morning and evening.

51 Alſo they held the feaſt of tabernacles, as it is commanded in the law, and *offered* ſacrifices daily as was meet:

52 And after that, the continual oblations, and the ſacrifice of the ſabbaths, and of the new moons, and of all holy feaſts.

53 And all they that had made any vow to God, began to offer ſacrifices to God, from the firſt day of the ſeventh month, although the temple of the Lord was not yet built.

54 And they gave unto the maſons and carpenters, money, meat and drink with cheerfulneſs.

55 Unto them of Zidon alſo and Tyre, they gave carrs, that they ſhould bring cedar-trees from Libanus, which ſhould be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus king of the Perſians.

56 And in the ſecond year, and ſecond month after his coming to the temple of God at Jeruſalem, began Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and their brethren,

V. 56. *And in the ſecond year, &c.* —Joſephus gives the following account of this tranſaction: "In the ſeventh month after their departure from Babylon, Jeſus the high prieſt, and Zorobabel the prince, ſent meſſengers round the adjacent countries, to aſſemble the whole nation at Jeruſalem. They obeyed the ſummons with great alacrity, and erected an altar on the very ſpot where it had ſtood before the captivity, with a reſolution, to perform ſacrifices thereon to God, according to the law of Moſes, but while they were intent upon this good deſign, the neighbouring nations, who were their inveterate enemies, were incenſed againſt them; however they ſet about building the temple, beſtowing large ſums of money upon maſons and ſmiths, and furniſhing the people who brought materials with proviſions; for the Sidonians very readily felled cedars, and brought them from mount Libanus, and conveyed them thence by ſea to the haven of Joppa; for Cyrus has given this command, and Darius now ordered it to be put in execution."

and

and the prieſts and the Levites, and all they that were come unto Jeruſalem out of the captivity :

57 ¶ And they laid the foundation of the houſe of God, in the firſt day of the ſecond month, in the ſecond year after they were come to Jewry and Jeruſalem.

58 And they appointed the Levites from twenty years old, over the works of the Lord. Then ſtood up Jeſus and his ſons, and brethren, and Cadmiel his brother, and the ſons of Madiabun, with the ſons of Joda, the ſon of Eliadun, with their ſons and brethren, all Levites, with one accord, ſetters forward of the buſineſs, labouring to advance the works in the houſe of God. So the workmen built the temple of the Lord.

59 And the prieſts ſtood arrayed in their veſtments, with muſical inſtruments, and trumpets; and the Levites the ſons of Aſaph had cymbals,

60 Singing ſongs of thankſgiving, and praiſing the Lord, according as David the king of Iſrael had ordained.

61 And they ſung *with* loud voices ſongs to the praiſe of the Lord: becauſe his mercy and glory is for ever in all Iſrael.

62 And all the people ſounded trumpets, and ſhouted with a loud voice, ſinging ſongs of thankſgiving unto the Lord, for the rearing up of the houſe of the Lord.

63 Alſo of the prieſts and Levites, and of the chief of their families, the ancients who had ſeen the former houſe, came to the building of this with weeping and great crying:

64 But

64 But many with trumpets and joy ſhouted with loud voices,

65 Inſomuch that the trumpets might not be heard for the weeping of the people: yet the multitude ſounded marvellouſly, ſo that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noiſe of trumpets ſhould mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Iſrael.

68 So they went to Zorobabel and Jeſus, and to the chief of the families, and ſaid unto them, We will build together with you.

69 For we likewiſe, as you, do obey your Lord, and do ſacrifice unto him from the days of Azbazareth the king of the Aſſyrians, who brought us hither.

70 Then Zorobabel and Jeſus, and the chief of the families of Iſrael, ſaid unto them, It is not for us and you to build together an houſe unto the Lord our God.

71 We ourſelves alone will build unto the Lord of Iſrael, according as Cyrus the king of the Perſians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them ſtrait, hindered their building;

73 And by their ſecret plots, and popular perſuaſions and commotions, they hindered the finiſhing of the building, all the time that king

Cyrus

Cyrus lived: ſo they were hindered from building for the ſpace of two years, until the reign of Darius.

## CHAP. VI.

1. *The prophets ſtir up the people to build the temple.* 8. *Darius is ſolicited to hinder it.* 27. *But he doth further it by all means.*

NOW in the ſecond year of the reign of Darius, Aggeus, and Zacharias the ſon of Addo, the prophets, propheſied unto the Jews in Jewry and Jeruſalem, in the name of the Lord God of Iſrael, which was upon them.

2 Then ſtood up Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and began to build the houſe of the Lord at Jeruſalem, the prophets of the Lord being with them, *and* helping them.

3 At the ſame time came unto them Siſinnes the governor of Syria and Phenice, with Sathrabuzanes, and his companions, and ſaid unto them,

4 By whoſe appointment do ye build this houſe and this roof, and perform all the other things? and who are the workmen that perform theſe things?

5 Nevertheleſs, the elders of the Jews obtained favour: becauſe the Lord had viſited the captivity.

6 And they were not hindered from building, until ſuch time as ſignification was given unto Darius concerning them, and an anſwer received.

7 The copy of the letters which Siſinnes governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phe-

nice, wrote, and ſent unto Darius. To king Darius greeting:

8 ¶ Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jeruſalem, we found, in the city of Jeruſalem, the ancients of the Jews that were of the captivity,

9 Building an houſe unto the Lord, great *and* new, of hewn and coſtly ſtones, and the timber already laid upon the walls.

10 And thoſe works are done with great ſpeed, and the work goeth on proſperouſly in their hands, and with all glory and diligence is it made.

11 Then aſked we theſe elders, ſaying, By whoſe commandment build ye this houſe, and lay the foundations of theſe works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this anſwer, We are the ſervants of the Lord which made heaven and earth.

14 And as for this houſe, it was builded many years ago, by a king of Iſrael great and ſtrong, and was finiſhed.

15 But when our fathers provoked God unto wrath, and ſinned againſt the Lord of Iſrael, which is in heaven, he gave them over into the power of Nabuchodonoſor king of Babylon, of the Chaldees;

16 Who

16 Who pulled down the houſe, and burnt it, and carried away the people captives unto Babylon.

17 But in the firſt year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this houſe.

18 And the holy veſſels of gold and of ſilver that Nabuchodonoſor had carried away out of the houſe at Jeruſalem, and had ſet them in his own temple: thoſe Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel, and to Sanabaſſarus the ruler,

19 With commandment that he ſhould carry away the ſame veſſels, and put them in the temple at Jeruſalem, and that the temple of the Lord ſhould be built in his place.

20 Then the ſame Sanabaſſarus being come hither, laid the foundations of the houſe of the Lord at Jeruſalem, and from that time to this, being ſtill a building, it is not yet fully ended.

21 Now therefore, if it ſeem good unto the king, let ſearch be made among the records of king Cyrus.

22 And if it be found that the building of the houſe of the Lord at Jeruſalem hath been done with the conſent of king Cyrus, and if our lord the king be ſo minded, let him ſignify unto us thereof.

23 Then commanded king Darius to ſeek among the records at Babylon: and ſo at Ecbatane the palace which is in the country of Media there

there was found a roll wherein theſe things were recorded.

24 In the firſt year of the reign of Cyrus, king Cyrus commanded that the houſe of the Lord at Jeruſalem ſhould be built again, where they do ſacrifice with continual fire:

25 Whoſe height ſhall be ſixty cubits, and the breadth ſixty cubits, with three rows of hewn ſtones, and one row of new wood of that country, and the expences thereof to be given out of the houſe of king Cyrus:

26 And that the holy veſſels of the houſe of the Lord, both of gold and ſilver that Nabuchodonoſor took out of the houſe at Jeruſalem, and brought to Babylon, ſhould be reſtored to the houſe at Jeruſalem, and be ſet in the place where they were before.

27 ¶ And alſo he commanded, that Siſinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and thoſe which were appointed rulers in Syria and Phenice, ſhould be careful not to meddle with the place, but ſuffer Zorobabel the ſervant of the Lord, and governor of Judea, and the elders of the Jews to build the houſe of the Lord in that place.

28 I have commanded alſo to have it built up whole again, and that they look diligently to help thoſe that be of the captivity of the Jews, till the houſe of the Lord be finiſhed.

29 And out of the tribute of Celoſyria, and Phenice, a portion carefully to be given theſe men, for the ſacrifices of the Lord, *that is*, to

Zorobabel

Zorobabel the governor, for bullocks, and rams, and lambs:

30 And alſo corn, ſalt, wine, and oil, and that continually every year without further queſtion, according as the prieſts that be in Jeruſalem ſhall ſignify to be daily ſpent:

31 That offerings may be made to the moſt high God, for the king and for his children, and that they may pray for their lives.

32 And he commanded that whoſoever ſhould tranſgreſs, yea, or make light of any thing afore ſpoken, or written, out of his own houſe, ſhould a tree be taken, and he thereon be hanged, and all his goods ſeized for the king.

33 The Lord therefore, whoſe name is there called upon, utterly deſtroy every king and nation, that ſtretcheth out his hand to hinder or endamage that houſe of the Lord in Jeruſalem.

34 I Darius the king have ordained, that according unto theſe things it be done with diligence.

## CHAP. VII.

1. *Siſinnes and others help forward the building.* 5. *The temple is finiſhed, and dedicated.* 10. *The paſſover is kept.*

THEN Siſinnes the governor of Celoſyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully overſee the holy works, aſſiſting the ancients of the Jews and governors of the temple.

3 And ſo the holy works proſpered, when Aggeus and Zacharias the prophets propheſied.

4 And

4 And they finiſhed theſe things by the commandment of the Lord God of Iſrael, and with the conſent of Cyrus, Darius, and Artaxerxes kings of Perſia.

5 ¶ And thus was the holy houſe finiſhed, in the three and twentieth day of the month Adar: in the ſixth year of Darius king of the Perſians.

6 And the children of Iſrael, the prieſts, and the Levites, and other that were of the captivity, that were added unto them, did according to the things written in the book of Moſes.

7 And to the dedication of the temple of the Lord, they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the ſin of all Iſrael according to the number of the chief of the tribes of Iſrael.

9 The prieſts alſo and the Levites ſtood arrayed in their veſtments, according to their kindreds, in the ſervice of the Lord God of Iſrael, according to the book of Moſes: and the porters at every gate.

10 ¶ And the children of Iſrael that were of the captivity, held the paſſover the fourteenth day of the firſt month, after that the prieſts and the Levites were ſanctified.

11 They that were of the captivity, were not all ſanctified together: but the Levites were all ſanctified together.

12 And ſo they offered the paſſover for all

V. 4. *And they finiſhed theſe, &c.*— The enemies of the Jews finding that Darius would be obeyed, aſſiſted the Jews in building the temple, which was accordingly finiſhed, and dedicated with great ſolemnity.

them

them of the captivity, and for their brethren the prieſts, and for themſelves.

13 And the children of Iſrael that came out of the captivity did eat, even all they that had ſeparated themſelves from the abominations of the people of the land, and ſought the Lord.

14 And they kept the feaſt of unleavened bread ſeven days, making merry before the Lord:

15 For that he had turned the counſel of the the king of Aſſyria towards them, to ſtrengthen their hands in the works of the Lord God of Iſrael.

## CHAP. VIII.

1. *Eſdras bringeth the king's commiſſion to build.* 8. *The copy of it.* 28. *He declareth the names and number of thoſe that came with him.*

AND after theſe things, when Artaxerxes the king of the Perſians reigned, came Eſdras the ſon of Saraias, the ſon of Ezerias, the ſon of Helchiab, the ſon of Salum,

2 The ſon of Sadduc, the ſon of Achitob, the ſon of Amarias, the ſon of Azias, the ſon of Meremoth, the ſon of Zaraias, the ſon of Savias, the ſon of Boccas, the ſon of Abiſom, the ſon of Phinees, the ſon of Eleazar, the ſon of Aaron the chief prieſt.

3 This Eſdras went up from Babylon, as a ſcribe, being very ready in the law of Moſes, that was given by the God of Iſrael,

4 And the king did him honour: for he found grace in his ſight in all his requeſts.

5 There went up with him alſo certain of the children

children of Iſrael, of the prieſts, of the Levites, of the holy ſingers, porters, and miniſters of the temple, unto Jeruſalem,

6 In the ſeventh year of the reign of king Artaxerxes, in the fifth month, (this was the king's ſeventh year) for they went from Babylon in the firſt day of the firſt month, and came to Jeruſalem according to the proſperous journey which the Lord gave them.

7 For Eſdras had very great ſkill, ſo that he omitted nothing of the law and commandments of the Lord, but taught all Iſrael the ordinances and judgments.

8 ¶ Now the copy of the commiſſion which was written from Artaxerxes the king, and came to Eſdras the prieſt, and reader of the law of the Lord, is this that followeth;

9 King Artaxerxes unto Eſdras the prieſt, and reader of the law of the Lord, ſendeth greeting.

10 Having determined to deal graciouſly, I have given order that ſuch of the nation of the Jews, and of the prieſts and Levites, being within our realm, as are willing and deſirous, ſhould go with thee unto Jeruſalem.

11 As many therefore, as have a mind thereunto, let them depart with thee, as it hath ſeemed good both to me, and my ſeven friends the counſellors;

12 That they may look unto the affairs of Judea and Jeruſalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Iſrael to Jeruſalem, which I and my friends have vowed

ed, and all the gold and ſilver that in the country of Babylon can be found, to the Lord in Jeruſalem,

14 With that alſo which is given of the people for the temple of the Lord their God at Jeruſalem: and that ſilver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer ſacrifices unto the Lord, upon the altar of the Lord their God, which is in Jeruſalem.

16 And whatſoever thou and thy brethren will do with the ſilver and gold, that do, according to the will of thy God.

17 And the holy veſſels of the Lord, which are given thee for the uſe of the temple of thy God, which is in Jeruſalem, thou ſhalt ſet before thy God in Jeruſalem.

18 And whatſoever thing elſe thou ſhalt remember for the uſe of the temple of thy God, thou ſhalt give it out of the king's treaſury.

19 And I king Artaxerxes have alſo commanded the keepers of the treaſures in Syria and Phenice, that whatſoever Eſdras the prieſt, and the reader of the law of the moſt high God, ſhall ſend for, they ſhould give it him with ſpeed,

20 To the ſum of an hundred talents of ſilver, likewiſe alſo of wheat, even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law

V. 20. *Even to an hundred cors*, &c.—Cors is a Chaldaic word, and ſignifies meaſures. See Ezra chap. vii. ver. 22.

of God diligently, unto the moſt high God, that wrath come not upon the kingdom of the king and his ſons.

22 I command you alſo that ye require no tax, nor any other impoſition of any of the prieſts or Levites, or holy ſingers, or porters, or miniſters of the temple, or of any that have doings in this temple, and that no man have authority to impoſe any thing upon them.

23 And thou, Eſdras, according to the wiſdom of God, ordain judges and juſtices, that they may judge in all Syria and Phenice, all thoſe that know the law of thy God; and thoſe that know it not, thou ſhalt teach.

24 And whoſoever ſhall tranſgreſs the law of thy God, and of the king, ſhall be puniſhed diligently, whether it be by death, or other puniſhment, by penalty of money, or by impriſonment.

25 Then ſaid Eſdras the ſcribe, Bleſſed be the only Lord God of my fathers, who hath put theſe things into the heart of the king, to glorify his houſe that is in Jeruſalem,

26 And hath honoured me in the ſight of the king and his counſellors, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Iſrael to go up with me.

28 ¶ And theſe are the chief according to their families and ſeveral dignities, that went up with me from Babylon in the reign of king Artaxerxes.

29 Of the ſons of Phinees, Gerſon: of the ſons of

of Ithamar, Gamael: of the ſons of David, Lettus the ſon of Sechenias:

30 Of the ſons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the ſons of Pahath-moab, Eliaonias, the ſon of Zaraias, and with him two hundred men:

32 Of the ſons of Zathoe, Sechenias the ſon of Jezelus, and with him three hundred men: Of the ſons of Adin, Obeth the ſon of Jonathan, and with him two hundred and fifty men:

33 Of the ſons of Elam, Joſias ſon of Gotholias, and with him ſeventy men:

34 Of the ſons of Saphatias, Zaraias ſon of Michael, and with him threeſcore and ten men:

35 Of the ſons of Joab, Abadias ſon of Jezelus, and with him two hundred and twelve men:

36 Of the ſons of Banid, Aſſalimoth ſon of Joſaphias, and with him an hundred and threeſcore men:

37 Of the ſons of Babi, Zacharias ſon of Bebai, and with him twenty and eight men:

38 Of the ſons of Aſtath, Johannes *ſon of* Acatan, and with him an hundred and ten men:

39 Of the ſons of Adonicam the laſt, and theſe are the names of them, Eliphalet, Jeuel, and Samaias, and with them ſeventy men.

40 Of the ſons of Bago, Uthi, the ſon of Iſtalcurus, and with him ſeventy men:

41 And theſe I gathered together to the river called Theras, where we pitched our tents three days; and then I ſurveyed them.

42 But

42 But when I had found there none of the prieſts and Levites,

43 Then ſent I unto Eleazar, and Iduel, and Maſman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Moſollamon, principal men, and learned.

45 And I bade them that they ſhould go unto Saddeus the captain, who was in the place of the treaſury,

46 And commanded them that they ſhould ſpeak unto Daddeus, and to his brethren, and to the treaſurers in that place, to ſend us ſuch men as might execute the prieſt's office in the houſe of the Lord.

47 And by the mighty hand of our Lord they brought unto us ſkilful men of the ſons of Moli, the ſon of Levi, the ſon of Iſrael, Aſebebia and his ſons, and his brethren, who were eighteen:

48 And Aſebia, and Annuus, and Oſaias his brother, of the ſons of Channuneus, and their ſons were twenty men.

49 And of the ſervants of the temple whom David had ordained, and the principal men, for the ſervice of the Levites (to wit) the ſervants of the temple, two hundred and twenty, the catalogue of whoſe names were ſhewed.

50 And there I vowed a faſt unto the young men before our Lord, to deſire of him a proſperous journey, both for us, and them that were with us, for our children, and for the cattle.

V. 41, 42. *And then I ſurveyed them. But when I had found there none of the prieſts and Levites* — Or, rather numbered the people and prieſts, but found there none of the ſons of Levi.

51 For

51 For I was aſhamed to aſk the king foot-men and horſemen, and conduct for ſafe-guard againſt our adverſaries.

52 For we had ſaid unto the king, that the power of the Lord our God ſhould be with them that ſeek him, to ſupport them in all ways.

53 And again we beſought our Lord, as touching theſe things, and found him favourable unto us.

54 Then I ſeparated twelve of the chief of the prieſts, Eſebrias and Aſanias, and ten men of their brethren with them.

55 And I weighed them the gold, and the ſilver, and the holy veſſels of the houſe of our Lord, which the king, and his council, and our princes, and all Iſrael, had given.

56 And when I had weighed it, I delivered unto them ſix hundred and fifty talents of ſilver, and ſilver veſſels of an hundred talents, and an hundred talents of gold,

57 And twenty golden veſſels, and twelve veſſels of braſs, even of fine braſs, glittering like gold.

58 And I ſaid unto them, Both ye are holy unto the Lord, and the veſſels are holy, and the gold and the ſilver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the prieſts and Levites, and to the principal men of the families of Iſrael in Jeruſalem, into the chambers of the houſe of our God.

60 So the prieſts and the Levites, who had

received the ſilver, and the gold, and the veſſels, brought them unto Jeruſalem into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the firſt month, and came to Jeruſalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey, the Lord delivered us from every enemy, and *ſo* we came to Jeruſalem.

62 And when we had been there three days, the gold and ſilver that was weighed was delivered into the houſe of our Lord, on the fourth day, unto Marmoth the prieſt, the ſon of Iri.

63 And with him was Eleazar the ſon of Phinees, and with them were Joſabad the ſon of Jeſu, and Moeth the ſon of Sabhan, Levites: all was *delivered them* by number and weight.

64 And all the weight of them was written up the ſame hour.

65 Moreover, they that were come out of the captivity, offered ſacrifice unto the Lord God of Iſrael, even twelve bullocks for all Iſrael, fourſcore and ſixteen rams,

66 Threeſcore and twelve lambs, goats for a peace-offering, twelve; all of them a ſacrifice to the Lord.

67 And they delivered the king's commandment unto the king's ſtewards, and to the governors of Celoſyria and Phenice; and they honoured the people, and the temple of God.

68 Now when theſe things were done, the rulers came unto me, and ſaid,

69 The nation of Iſrael, the princes, the

prieſts

prieſts, and Levites, have not put away from them the ſtrange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Pherefites, Jebuſites, and the Moabites, Egyptians, and Edomites.

70 For both they and their ſons have married with their daughters, and the holy ſeed is mixed with the ſtrange people of the land; and from the beginning of this matter, the rulers and the great men have been partakers of this iniquity.

71 And as ſoon as I had heard theſe things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and ſat me down ſad, and very heavy.

72 So all they that were then moved at the word of the Lord God of Iſrael, aſſembled unto me, whilſt I mourned for the iniquity: but I ſat ſtill full of heavineſs until the evening ſacrifice.

73 Then riſing up from the faſt, with my clothes and the holy garment rent, and bowing my knees, and ſtretching forth my hands unto the Lord,

74 I ſaid, O Lord, I am confounded, and aſhamed before thy face;

75 For our ſins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever ſince the time of our fathers, we *have been*, and are in great ſin, even unto this day:

77 And for our ſins and our fathers, we with our brethren and our kings, and our prieſts, were given unto the kings of the earth, to the ſword,

ſword, and to captivity, and for a prey with ſhame unto this day.

78 And now in ſome meaſure hath mercy been ſhewed unto us from thee, O Lord, that there ſhould be left us a root and a name in the place of thy ſanctuary;

79 And to diſcover unto us a light in the houſe of the Lord our God, and to give us food in the time of our ſervitude.

80 Yea, when we were in bondage we were not forſaken of our Lord; but he made us gracious before the kings of Perſia, ſo that they gave us food;

81 Yea, and honoured the temple of our Lord, and raiſed up the deſolate Zion, that they have given us a ſure abiding in Jewry and Jeruſalem.

82 And now, O Lord, what ſhall we ſay, having theſe things? for we have tranſgreſſed thy commandments, which thou gaveſt by the hand of thy ſervants the prophets, ſaying,

83 That the land which ye enter into to poſſeſs as an heritage, is a land polluted with the pollutions of the ſtrangers of the land, and they have filled it with their uncleanneſs.

84 Therefore now ſhall ye not join your daughters unto their ſons, neither ſhall ye take their daughters unto your ſons.

85 Moreover, you ſhall never ſeek to have peace with them, that ye may be ſtrong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And

86 And all that is befallen, is done unto us for our wicked works, and great ſins: for thou, O Lord, didſt make our ſins light;

87 And didſt give unto us ſuch a root: but we have turned back again to tranſgreſs thy law, and to mingle ourſelves with the uncleanneſs of the nations of the land.

88 Mighteſt not thou be angry with us to deſtroy us, till thou hadſt left us neither root, ſeed, nor name?

89 O Lord of Iſrael, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities: for we cannot ſtand any longer by reaſon of theſe things before thee.

91 And as Eſdras in his prayer made his confeſſion weeping, and lying flat upon the ground before the temple, there gathered unto him from Jeruſalem, a very great multitutude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the ſon of Jeelus, one of the ſons of Iſrael, called out, and ſaid, O Eſdras, we have ſinned againſt the Lord God, we have married ſtrange women of the nations of the land, and now is all Iſrael aloft.

93 Let us make an oath to the Lord, that we will put away all our wives which we have taken of the heathen, with their children,

94 Like as thou haſt decreed, and as many as do obey the law of the Lord.

95 Ariſe, and put in execution: for to thee

doth this matter appertain, and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel, to do after these things; and *so* they sware.

## CHAP. IX.

1. *Esdras assembleth all the people;* 10. *they promise to put away the strange wives.* 40. *The law of Moses is read and declared.*

THEN Esdras rising from the court of the temple, went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat, nor drink water, mourning for the great iniquity of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem, to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Juda and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the

V. 1. *Then Esdras rising from the court*—In this and the following verses we have an account of a proclamation, published for all the Jews of the captivity, to assemble in two or three days at Jerusalem, on pain of their cattle being seized for the service of the temple, and themselves cast out from among the brethren. See Ezra 10.

broad

broad court of the temple, becauſe of the preſent foul weather.

7 So Eſdras aroſe up, and ſaid unto them, Ye have tranſgreſſed the law in marrying ſtrange wives, thereby to increaſe the ſins of Iſrael.

8 And now by confeſſion give glory unto the Lord God of our fathers,

9 And do his will, and ſeparate yourſelves from the heathen of the land, and from the ſtrange women.

10 ¶ Then cried the whole multitude, and ſaid with a loud voice, Like as thou haſt ſpoken, ſo will we do.

11 But foraſmuch as the people are many, and it is foul weather, ſo that we cannot ſtand without, and this is not a work of a day or two, ſeeing our ſin in theſe things is ſpread far:

12 Therefore let the rulers of the multitude ſtay, and let all them of our habitations that have ſtrange wives, come at the time appointed.

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the ſon of Azael, and Ezechias the ſon of Theocanus, accordingly took this matter upon them: and Moſollam and Levis, and Sabbatheus helped them.

15 And they that were of the captivity did according to all theſe things.

16 And Eſdras the prieſt choſe unto him the principal men of their families, all by name: and in the firſt day of the tenth month they ſat together to examine the matter.

17 So

17 So their cauſe that held ſtrange wives was brought to an end in the firſt day of the firſt month.

18 And of the prieſts that were come together, and had ſtrange wives, there were found:

19 Of the ſons of Jeſus the ſon of Joſedec, and his brethren; Matthelas, and Eleazar, and Joribus, and Joadanus.

20 And they gave their hands to put away their wives, and to offer rams, to make reconcilement for their errors.

21 And of the ſons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarius.

22 And of the ſons of Phaiſur; Elionas, Maſſias, Iſmael, and Nathaniel, and Ocidelus, and Talſas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy ſingers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus and Tolbanes.

26 Of them of Iſrael, of the ſons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Aſibias, and Baanias.

27 Of the ſons of Ela; Mathanias, Zacharias, and Hierielus, and Hierimoth, and Aedias.

28 And of the ſons of Zamoth; Eliadas, Eliſimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the ſons of Bebai; Johannes, and Ananias, and Joſabad, and Amatheis.

30 Of

30 Of the ſons of Mani; Olamus, Mamuchus, Jedeus, Jaſubus, Jazael, and Hieremoth.

31 And of the ſons of Addi; Naathus, and Mooſias, Lacunus, and Naidus, and Mathanias, and Seſthel, Balnuus, and Manaſſeas.

32 And of the ſons of Annas; Elionas, and Aſeas, and Melchias, and Sabbeus, and Simon Choſameus.

33 And of the ſons of Aſom; Altaneus, and Matthias, and Bannaia, and Eliphalat, and Manaſſes, and Semei.

34 And of the ſons of Maani; Jeremias, Momdis, Omareus, Juel, Mabdai, and Pelias, and Anos, Carabaſion, and Enaſibus, and Mamnitanaimus, Eliaſis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the ſons of Ozora; Seſis, Ezril, Azailus, Samatus, Zambis, Joſephus.

35 And of the ſons of Ethma; Mazitias, Zabadias, Edes, Juel, Banaias.

36 All theſe had taken ſtrange wives, and they put them away with their children.

37 And the prieſts and Levites, and they that were of Iſrael, dwelt in Jeruſalem, and in the country, in the firſt day of the ſeventh month: ſo the children of Iſrael were in their habitations.

38 And the whole multitude came together with one accord, into the broad place of the holy porch towards the eaſt:

39 And they ſpake unto Eſdras the prieſt, and reader, that he would bring the law of Moſes, that was given of the Lord God of Iſrael.

40 ¶ So Eſdras the chief prieſt brought the law

law unto the whole multitude from man to woman, and to all the prieſts, to hear the law in the firſt day of the ſeventh month.

41 And he read in the broad court before the holy porch, from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And Eſdras the prieſt, and reader of the law, ſtood up upon a pulpit of wood which was made *for that purpoſe*.

43 And there ſtood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balaſamus, upon the right hand.

44 And upon his left hand ſtood Phaldaius, Miſael, Melchias, Lothaſubus, and Nabarias.

45 Then took Eſdras the book of the law, before the multitude: for he ſat honourably in the firſt place in the ſight of them all.

46 And when he opened the law, they ſtood all ſtraight up. So Eſdras bleſſed the Lord God moſt High, the God of hoſts, Almighty.

47 And all the people anſwered, Amen; and lifting up their hands, they fell to the ground, and worſhipped the Lord.

48 Alſo Jeſus, Anus, Sarabias, Adinus, Jacubus, Sabatteas, Auteas, Maianeas, and Calitas, Azarius, and Jozabdus, and Ananias, Biatas, the Levites taught the law of the Lord, making them withal to underſtand it.

49 Then ſpake Attharates unto Eſdras the chief prieſt and reader, and the Levites that taught the multitude, even to all, ſaying,

50 This

50 This day is holy unto the Lord; (for they all wept when they heard the law.)

51 Go then and eat the fat, and drink the ſweet, and ſend part to them that have nothing;

52 For this day is holy unto the Lord, and be not ſorrowful; for the Lord will bring you to honour.

53 So the Levites publiſhed all things to the people, ſaying, This day is holy to the Lord; be not ſorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

55 Becauſe they underſtood the words wherein they were inſtructed, and for the which they had been aſſembled.

THE

# THE SECOND BOOK OF ESDRAS.

## CHAP. I.

1. *Esdras is commanded to reprove the people.* 24. *God threateneth to cast them off.*

THE second book of the prophet Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achaias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son

*II. Esdras*—This book is written with great art, to imitate the work of *Ezra*; but there are several particulars in it which declare it apocryphal. The author believed that the day of judgment was near; and that all the souls, both of good and bad men, would be delivered from their place of torment after that great day of accounts. He mentions two monstrous animals created by God at the beginning of the world, in order to make a great feast with them for the elect, after the resurrection. He says, that the ten tribes of Israel are gone into a certain country which he calls *Arseret*; that Esdras recovered the whole body of the *Holy Scriptures*, which were entirely lost. He speaks of our blessed Saviour and his Apostles in so clear a manner, that the gospel itself is hardly more express. Neither the synagogue nor the Latin church ever received it as canonical, though some of the Fathers have cited it. It is not now extant in Greek, nor ever was in the Hebrew; but is printed in Latin in many editions of the bible.

of

of Ozias, the ſon of Borith, the ſon of Abiſei, the ſon of Phinees, the ſon of Eleazar,

3 The ſon of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artaxerxes king of the Perſians.

4 And the word of the Lord came unto me, ſaying,

5 Go thy way, and ſhew my people their ſinful deeds, and their children their wickedneſs which they have done againſt me; that they may tell their children's children:

6 Becauſe the ſins of their fathers are increaſed in them: for they have forgotten me, and have offered unto ſtrange gods.

7 Am not I even he that brought them out of the land of Egypt, from the houſe of bondage? but they have provoked me unto wrath, and deſpiſed my counſels.

8 Pull thou off then the hair of thy head, and caſt all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long ſhall I forbear them, unto whom I have done ſo much good?

10 Many kings have I deſtroyed for their ſakes; Pharaoh with his ſervants and all his power have I ſmitten down.

11 All the nations have I deſtroyed before them, and in the eaſt I have ſcattered the people of two provinces, even of Tyrus and Sidon, and have ſlain all their enemies.

V. 5. *Go thy way, and ſhew my people*—Eſdras is ordered in this chapter to ſet before the people their numberleſs ſins, iniquities, and idolatries, which far exceeded thoſe of their forefathers.

12 Speak thou therefore unto them, ſaying, Thus ſaith the Lord,

13 I led you through the ſea, and in the beginning gave you a large and ſafe paſſage; I gave you Moſes for a leader, and Aaron for a prieſt.

14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have you forgotten me, ſaith the Lord.

15 Thus ſaith the Almighty Lord, The quails were as a token for you; I gave you tents for your ſafeguard: nevertheleſs, you murmured there,

16 And triumphed not in my name for the deſtruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when you were hungry and thirſty in the wilderneſs, did you not cry unto me,

18 Saying, Why haſt thou brought us into this wilderneſs to kill us? it had been better for us to have ſerved the Egyptians, than to die in this wilderneſs.

19 Then had I pity upon your moanings, and gave you manna to eat; ſo ye did eat angels bread.

20 When ye were thirſty, did not I cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I caſt out the Canaanites, the Pherezites, and the Philiſtines before you: what ſhall I yet do more for you? ſaith the Lord.

22 Thus

22 Thus ſaith the Almighty Lord, When you were in the wilderneſs, in the river of the Amorites, being athirſt, and blaſpheming my name,

23 I gave you not fire for your blaſphemies, but caſt a tree in the water, and made the river ſweet.

24 ¶ What ſhall I do unto thee, O Jacob? thou, Juda, wouldeſt not obey me: I will turn me to other nations, and unto thoſe will I give my name, that they may keep my ſtatutes.

25 Seeing ye have forſaken me, I will forſake you alſo; when ye deſire me to be gracious unto you, I ſhall have no mercy upon you.

26 Whenſoever you ſhall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are ſwift to commit man-ſlaughter.

27 Ye have not as it were forſaken me, but your own ſelves, ſaith the Lord.

28 Thus ſaith the Almighty Lord, Have I not prayed your as a father his ſons, as a mother her daughters, and as a nurſe her young babes;

29 That ye would be my people, and I ſhould be you God; that ye would be my children, and I ſhould be your father?

30 I gathered you together as a hen gathereth her chickens under her wings: but now, what ſhall I do unto you? I will caſt you out from my face.

31 When you offer unto me, I will turn my face from you: for your ſolemn feaſt-days, your new-moons, and your circumciſions, have I forſaken.

32 I ſent

32 I ſent unto you my ſervants the prophets, whom ye have taken and ſlain, and torn their bodies in pieces, whoſe blood I will require of your hands, ſaith the Lord.

33 Thus ſaith the Almighty Lord, Your houſe is deſolate, I will caſt you out as the wind doth ſtubble.

34 And your children ſhall not be fruitful; for they have deſpiſed my commandment, and done the thing that is evil before me.

35 Your houſes will I give to a people that ſhall come; which not having heard of me, yet ſhall believe me; to whom I have ſhewn no ſigns, yet they ſhall do that I have commanded them.

36 They have ſeen no prophets, yet they ſhall call their ſins to remembrance, and acknowledge them.

37 I take to witneſs the grace of the people to come, whoſe little ones rejoice in gladneſs: and though they have not ſeen me with bodily eyes, yet in ſpirit they believe the thing that I ſay.

38 And now, brother, behold what glory; and ſee the people that come from the eaſt:

39 Unto whom I will give for leaders, Abraham, Iſaac, and Jacob, Oſeas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called alſo an angel of the Lord.

CHAP.

## CHAP. II.

1. *God complaineth of his people;* 10. *Yet Esdras is willed to comfort them.*

THUS saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets; whom they would not hear, but despised my counsels.

2 The mother that bare them, saith unto them, Go your way, ye children, for I am a widow and forsaken.

3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow, and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

8 Wo be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrah;

9 Whose land lieth in clods of pitch, and heaps of ashes; even so also will I do unto them that hear me not, saith the Almighty Lord.

10 ¶ Thus

10 ¶ Thus ſaith the Lord unto Eſdras, Tell my people, that I will give them the kingdom of Jeruſalem, which I would have given unto Iſrael.

11 Their glory alſo will I take unto me, and give theſe the everlaſting tabernacles, which I had prepared for them.

12 They ſhall have the tree of life for an ointment of ſweet ſavour, they ſhall neither labour, nor be weary.

13 Go, and ye ſhall receive: pray for few days unto you, that they may be ſhortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witneſs; for I have broken the evil in pieces, and created the good: for I live, ſaith the Lord.

15 Mother, embrace thy children, and bring them up with gladneſs, make their feet as faſt as a pillar: for I have choſen thee, ſaith the Lord.

16 And thoſe that be dead will I raiſe up again from their places, and bring them out of the graves: for I have known my name in Iſrael.

17 Fear not thou, mother of the children: for I have choſen thee, ſaith the Lord.

18 For thy help will I ſend my ſervants Eſay and Jeremy, after whoſe counſel I have ſanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and ſeven mighty mountains, whereupon there grow roſes and lilies, whereby I will fill thy children with joy.

20 Do

20 Do right to the widow, judge for the fatherleſs, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to ſcorn, defend the maimed, and let the blind man come into the ſight of my clearneſs.

22 Keep the old and young within thy walls.

23 Whereſoever thou findeſt the dead, take them, and bury them, and I will give thee the firſt place in my reſurrection.

24 Abide ſtill, O my people, and take thy reſt, for thy quietneſs ſhall come.

25 Nouriſh thy children, O thou good nurſe; ſtabliſh their feet.

26 As for the ſervants whom I have given thee, there ſhall not one of them periſh; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heavineſs cometh, others ſhall weep and be ſorrowful, but thou ſhalt be merry and have abundance.

28 The heathen ſhall envy thee, but they ſhall be able to do nothing againſt thee, ſaith the Lord.

29 My hands ſhall cover thee, ſo that thy children ſhall not ſee hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, ſaith the Lord.

31 Remember thy children that ſleep, for I ſhall bring them out of the ſides of the earth, and ſhew mercy unto them: for I am merciful, ſaith the Lord Almighty.

32 Embrace

32 Embrace thy children until I come, and ſhew mercy unto them: for my wells run over, and my grace ſhall not fail.

33 I Eſdras received a charge of the Lord upon the mount Oreb, that I ſhould go unto Iſrael; but when I came unto them, they ſet me at nought, and deſpiſed the commandment of the Lord.

34 And therefore I ſay unto you, O ye heathen, that hear and underſtand, Look for your Shepherd, he ſhall give you everlaſting reſt; for he is nigh at hand, that ſhall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlaſting light ſhall ſhine upon you for evermore.

36 Flee the ſhadow of this world, receive the joyfulneſs of your glory: I teſtify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Ariſe up and ſtand, behold the number of thoſe that be ſealed in the feaſt of the Lord,

39 Which are departed from the ſhadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and ſhut up thoſe of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children, whom thou longeſt for, is fulfilled: beſeech the power of the

the Lord, that thy people which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered, and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.

V. 42. *I Esdras saw upon mount Sion a great people*—Esdras in this and the following verses gives an account of a vision, wherein he sees the Son of God, and those who are honoured with a crown of glory. See Rev. vii. 9.

## CHAP. III.

1. *Eſdras is troubled,* 13. *and acknowledgeth the ſins of the people;* 28. *Yet complaineth of the Heathen.*

IN the thirtieth year, after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my ſpirit was ſore moved, ſo that I began to ſpeak words full of fear to the moſt High, and ſaid,

4 O Lord, who beareſt rule, thou ſpakeſt at the beginning, when thou didſt plant the earth, (and that thy ſelf alone) and commandedſt the people,

5 And gaveſt a body unto Adam, without ſoul, which was the workmanſhip of thine hands, and didſt breathe into him the breath of life, and he was made living before thee.

6 And thou leddeſt him into paradiſe, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gaveſt commandment to love thy way: which he tranſgreſſed, and immediately thou appointedſt death in him, and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and deſpiſed thy commandments.

9 And again in proceſs of time thou broughteſt

eſt the flood upon thoſe that dwelt in the world, and deſtroyedſt them.

10 And it came to paſs in every of them, that as death was to Adam, ſo was the flood to theſe.

11 Nevertheleſs, one of them thou lefteſt, namely, Noah with his houſhold, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth, began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the firſt.

13 ¶ Now when they lived ſo wickedly before thee, thou didſt chooſe thee a man from among them, whoſe name was Abraham.

14 Him thou lovedſt, and unto him only thou ſhewedſt thy will:

15 And madeſt an everlaſting covenant with him, promiſing him that thou wouldeſt never forſake his ſeed.

16 And unto him thou gaveſt Iſaac, and unto Iſaac alſo thou gaveſt Jacob and Eſau. As for Jacob, thou didſt chooſe him to thee, and put by Eſau: and ſo Jacob became a great multitude.

17 And it came to paſs, that when thou leddeſt his ſeed out of Egypt, thou broughteſt them up to the mount Sina.

18 And bowing the heavens, thou didſt ſet faſt the earth, movedſt the whole world, and madeſt the depths to tremble, and troubledſt the men of that age.

19 And

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mighteſt give the law unto the ſeed of Jacob, and diligence unto the generation of Iſrael.

20 And yet tookeſt thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the firſt Adam bearing a wicked heart, tranſgreſſed, and was overcome; and ſo be all they that are born of him.

22 Thus infirmity was made permanent; and the law (alſo) in the heart of the people, with the malignity of the root; ſo that the good departed away, and the evil abode ſtill.

23 So the times paſſed away, and the years were brought to an end: then didſt thou raiſe thee up a ſervant, called David:

24 Whom thou commandedſt to build a city unto thy name, and to offer incenſe and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forſook thee,

26 And in all things did even as Adam and all his generations had done: for they alſo had a wicked heart:

27 And ſo thou gaveſt thy city over into the hands of thine enemies.

28 ¶ Are their deeds then any better that inha-

V. 28. *Are their deeds then any better that inhabit Babylon*—Eſdras, having in the foregoing verſes, related the goodneſs and mercy of the Almighty, in pardoning the many tranſgreſſions of the houſe of Jacob, here too raſhly complains that the Heathens, who held the ſeed of Abraham in ſubjection, were more prone to wickedneſs than the people of Iſrael themſelves.

bit

bit Babylon, that they ſhould therefore have the dominion over Sion?

29 For when I came thither, and had ſeen impieties without number, then my ſoul ſaw many evil-doers in this thirtieth year, ſo that my heart failed me.

30 For I have ſeen how thou ſuffereſt them ſinning, and haſt ſpared wicked-doers, and haſt deſtroyed thy people, and haſt preſerved thine enemies, and haſt not ſignified it.

31 I do not remember how this way may be left: are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beſides Iſrael? or what generation hath ſo believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I ſee that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedneſs now in the ballance, and theirs alſo that dwell in the world; and ſo ſhall thy name no where be found but in Iſrael.

35 Or when was it that they which dwell upon the earth have not ſinned in thy ſight? or what people have ſo kept thy commandments?

36 Thou ſhalt find that Iſrael by name hath kept thy precepts; but not the heathen.

CHAP.

## CHAP. IV.

1. *The angel declareth the ignorance of Eſdras in God's judgments,* 13. *and adviſeth him not to meddle with things above his reach.*

AND the angel that was ſent unto me, whoſe name was Uriel, gave me an anſwer,

2 And ſaid, Thy heart hath gone too far in this world, and thinkeſt thou to comprehend the way of the moſt High?

3 Then ſaid I, Yea, my lord: and he anſwered me and ſaid, I am ſent to ſhew thee three ways, and to ſet forth three ſimilitudes before thee:

4 Whereof, if thou canſt declare me one, I will ſhew thee alſo the way that thou deſireſt to ſee, and I ſhall ſhew thee from whence the wicked heart cometh.

5 And I ſaid, Tell on, my lord. Then ſaid he unto me, Go thy way, weigh me the weight of the fire, or meaſure me the blaſt of the wind, or call me again the day that is paſt.

6 Then anſwered I and ſaid, What man is able to do that, that thou ſhouldeſt aſk ſuch things of me?

7 And he ſaid unto me, If I ſhould aſk thee how great dwellings are in the midſt of the ſea, or how many ſprings are in the beginning of the deep, or how many ſprings are above the firmament, or which are the out-goings of paradiſe:

V. 1. *And the angel that was ſent unto me*—The prophet having ſpoken too haſtily, the angel was ordered to give him an anſwer. This he accordingly does, and reproves him for endeavouring to comprehend divine myſteries, which were above the reach of human underſtanding; but Eſdras, being naturally curious, ventures to aſk divers queſtions of the angel, and receives ſatisfactory anſwers to them.

8 Peradventure

8 Peradventure thou wouldeſt ſay unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Neverthelefs, now have I aſked thee but only of the fire and wind, and of the day wherethrough thou haſt paſſed, and of things from which thou canſt not be ſeparated, and yet canſt thou give me no anſwer of them.

10 He ſaid moreover unto me, Thine own things, and ſuch as are grown up with thee, canſt thou not know;

11 How ſhould thy veſſel then be able to comprehend the way of the Higheſt, and the world being now outwardly corrupted, to underſtand the corruption that is evident in my ſight?

12 Then ſaid I unto him, It were better that we were not at all, than that we ſhould live ſtill in wickedneſs, and to ſuffer, and not to know wherefore.

13 ¶ He anſwered me, and ſaid, I went into a foreſt into a plain, and the trees took counſel,

14 And ſaid, Come, let us go and make war againſt the ſea, that it may depart away before us, and that we may make us more woods.

15 The floods of the ſea alſo in like manner took counſel, and ſaid, Come, let us go up, and ſubdue the woods of the plain, that there alſo we may make us another country.

16 The thought of the wood was in vain, for the fire came and conſumed it.

17 The thought of the floods of the ſea came likewiſe to nought, for the ſand ſtood up, and ſtopped them.

18 If

18 If thou wert judge now betwixt theſe two, whom wouldeſt thou begin to juſtify? or whom wouldeſt thou condemn?

19 I anſwered and ſaid, Verily it is a fooliſh thought that they have both deviſed; for the ground is given unto the wood, and the ſea alſo hath his place to bear his floods.

20 Then anſwered he me, and ſaid, Thou haſt given a right judgment, but why judgeſt thou not thyſelf alſo?

21 For like as the ground is given unto the wood, and the ſea to his floods: even ſo they that dwell upon the earth may underſtand nothing, but that which is upon the earth: and he that dwelleth upon the heavens, may only underſtand the things that are above the height of the heavens.

22 Then anſwered I, and ſaid, I beſeech thee, O lord, let me have underſtanding:

23 For it was not my mind to be curious of the high things, but of ſuch as paſs by us daily, namely, Wherefore Iſrael is given up as a reproach to the heathen, and for what cauſe the people whom thou haſt loved, is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we paſs away out of the world as graſhoppers, and our life is aſtoniſhment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name, whereby we are called? of theſe things have I aſked.

26 Then

26 Then anſwered he me, and ſaid, The more thou ſearcheſt, the more thou ſhalt marvel, for the world haſteth faſt to paſs away,

27 And cannot comprehend the things that are promiſed to the righteous in time to come: for this world is full of unrighteouſneſs and infirmities.

28 But as concerning the things whereof thou aſkeſt me, I will tell thee; for the evil is ſown, but the deſtruction thereof is not yet come.

29 If therefore that which is ſown, be not turned upſide down, and if the place where the evil is ſown paſs not away, then cannot it come that is ſown with good.

30 For the grain of evil ſeed hath been ſown in the heart of Adam from the beginning, and how much ungodlineſs hath it brought up unto this time? and how much ſhall it yet bring forth until the time of threſhing come?

31 Ponder now by thyſelf, how great fruit of wickedneſs the grain of evil ſeed hath brought forth.

32 And when the ears ſhall be cut down, which are without number, how great a floor ſhall they fill?

33 Then I anſwered and ſaid, How, and when ſhall theſe things come to paſs? wherefore are our years few and evil?

34 And he anſwered me, ſaying, Do not thou haſten above the moſt High: for thy haſte is in vain to be above him, for thou haſt much exceeded.

35 Did not the ſouls alſo of the righteous aſk queſtion of theſe things in their chambers, ſaying, How long ſhall I hope on this faſhion? when cometh the fruit of the floor of our reward?

36 And unto theſe things Uriel the archangel gave them anſwer, and ſaid, Even when the number of ſeeds is filled in you: for he hath weighed the world in the balance.

37 By meaſure hath he meaſured the times, and by number hath he numbered the times; and he doth not move nor ſtir them, until the ſaid meaſure be fulfilled.

38 Then anſwered I, and ſaid, O lord, that beareſt rule, even we all are full of impiety.

39 And for our ſakes peradventure it is that the floors of the righteous are not filled, becauſe of the ſins of them that dwell upon the earth.

40 So he anſwered me, and ſaid, Go thy way to a woman with child, and aſk of her when ſhe hath fulfilled her nine months, if her womb may keep the birth any longer within her?

41 Then ſaid I, No, lord, that can ſhe not. And he ſaid unto me, In the grave, the chambers of ſouls are like the womb of a woman:

42 For like as a woman that travaileth maketh haſte to eſcape the neceſſity of the travail: even ſo do theſe places haſte to deliver thoſe things that are committed unto them.

43 From the beginning look what thou deſireſt to ſee, it ſhall be ſhewed thee.

44 Then anſwered I, and ſaid, If I have found

found favour in thy ſight, and if it be poſſible, and if I be meet therefore,

45 Shew me then whether there be more to come than is paſt, or more paſt than is to come.

46 What is paſt I know, but what is for to come, I know not.

47 And he ſaid unto me, Stand up upon the right ſide, and I ſhall expound the ſimilitude unto thee.

48 So I ſtood and ſaw, and behold, an hot burning oven paſſed by before me: and it happened, that when the flame was gone by, I looked, and behold the ſmoke remained ſtill.

49 After this there paſſed by before me a watry cloud, and ſent down much rain with a ſtorm; and when the ſtormy rain was paſt, the drops remained ſtill.

50 Then ſaid he unto me, Conſider with thyſelf, as the rain is more than the drops, and as the fire is greater than the ſmoke; but the drops and the ſmoke remain behind: ſo the quantity which is paſt, did more exceed.

51 Then I prayed, and ſaid, May I live, thinkeſt thou, until that time? or what ſhall happen in thoſe days?

52 He anſwered me, and ſaid, As for the tokens whereof thou aſkeſt me, I may tell thee of them in part: but as touching thy life, I am not ſent to ſhew thee; for I do not know it.

## CHAP. V.

1. *The ſigns of the times to come.* 23. *He aſketh why God chuſing but one people, did caſt them off.*

NEVERTHELESS,

NEVERTHELESS, as concerning the tokens, behold the days ſhall come, that they which dwell upon earth, ſhall be taken in a great number, and the way of truth ſhall be hidden, and the land ſhall be barren of faith.

2 But iniquity ſhall be increaſed above that which now thou ſeeſt, or that thou haſt heard long ago.

3 And the land, that thou ſeeſt now to have root, ſhalt thou ſee waſted ſuddenly.

4 But if the moſt High grant thee to live, thou ſhall ſee after the third trumpet, that the ſun ſhall ſuddenly ſhine again in the night, and the moon thrice in the day:

5 And blood ſhall drop out of the wood, and the ſtone ſhall give his voice, and the people ſhall be troubled.

6 And even he ſhall rule, whom they look not for, that dwell upon the earth, and the fowls ſhall take their flight away together.

7 And the Sodomitiſh ſea ſhall caſt out fiſh, and make a noiſe in the night, which many have not known: but they ſhall all hear the voice thereof.

8 There ſhall be a confuſion alſo in many places, and the fire ſhall be oft ſent out again, and the wild beaſts ſhall change their places, and menſtruous women ſhall bring forth monſters.

9 And ſalt waters ſhall be found in the ſweet, and all friends ſhall deſtroy one another; then ſhall wit hide itſelf, and underſtanding withdraw itſelf into his ſecret chamber,

10 And ſhall be ſought of many, and yet not

be

be found: then ſhall unrighteouſneſs and incontinency be multiplied upon earth.

11 One land alſo ſhall aſk another, and ſay, Is righteouſneſs that maketh a man righteous gone through thee? and it ſhall ſay, No.

12 At the ſame time ſhall men hope, but nothing obtain: they ſhall labour, but their ways ſhall not proſper.

13 To ſhew thee ſuch tokens I have leave; and if thou wilt pray again, and weep as now, and faſt ſeven days, thou ſhalt hear yet greater things.

14 Then I awaked, and an extreme fearfulneſs went through all my body, and my mind was troubled, ſo that it fainted.

15 So the angel that was come to talk with me, held me, comforted me, and ſet me upon my feet.

16 And in the ſecond night it came to paſs, that Salathiel the captain of the people came unto me, ſaying, Where haſt thou been? and why is thy countenance ſo heavy?

17 Knoweſt thou not that Iſrael is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forſake us not, as the ſhepherd that leaveth his flock in the hands of cruel wolves.

19 Then ſaid I unto him, Go thy ways from me, and come not nigh me: And he heard what I ſaid, and went from me.

V. 15. *So the angel that was come to talk with me*—The captain of the people obſerving Eſdras to be very penſive and melancholy, aſked him the reaſon, and deſired him to put on a chearful countenance; but he refuſed to hearken to his advice, continuing to mourn and faſt, for the calamities that were coming on his people.

20 And

20 And ſo I faſted ſeven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after ſeven days, ſo it was that the thoughts of my heart were very grievous unto me again,

22 And my ſoul recovered the ſpirit of underſtanding, and I began to talk with the moſt High again,

23 ¶ And ſaid, O lord, that beareſt rule of every wood of the earth, and of all the trees thereof, thou haſt choſen thee one only vine:

24 And of all lands of the whole world thou haſt choſen thee one pit: and of all the flowers thereof, one lily:

25 And of all the depths of the ſea thou haſt filled thee one river: and of all builded cities, thou haſt hallowed Sion unto thyſelf:

26 And of all the fowls that are created, thou haſt named thee one dove: and of all the cattle that are made, thou haſt provided thee one ſheep:

27 And among all the multitudes of people, thou haſt gotten thee one people: and unto this people whom thou lovedſt, thou gaveſt a law that is approved of all.

28 And now, O lord, why haſt thou given this one people over unto many? and upon the one root haſt thou prepared others; and why haſt thou ſcattered thy only one people among many?

29 And they which did gainſay thy promiſes, and

and believed not thy covenants, have trodden them down.

30 If thou didſt ſo much hate thy people, yet ſhouldeſt thou puniſh them with thine own hands.

31 Now when I had ſpoken theſe words, the angel that came to me the night afore, was ſent unto me,

32 And ſaid unto me, Hear me, and I will inſtruct thee; hearken to the thing that I ſay, and I ſhall tell thee more.

33 And I ſaid, Speak on, my lord. Then ſaid he unto me, Thou art ſore troubled in mind for Iſrael's ſake: loveſt thou that people better than he that made them?

34 And I ſaid, No, lord; but of every grief have I ſpoken: for my reins pain me every hour, while I labour to comprehend the way of the moſt High, and to ſeek out part of his judgment.

35 And he ſaid unto me, Thou canſt not: and I ſaid, Wherefore, lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have ſeen the travel of Jacob, and the weariſome toil of the flock of Iſrael?

36 And he ſaid unto me, Number me the things that are not yet come, gather me together the drops that are ſcattered abroad, make me the flowers green again that are withered,

37 Open me the places that are cloſed, and bring me forth the winds that in them are ſhut up, ſhew me the image of a voice: and then I will

will declare to thee the thing that thou labour-eſt to know.

38 And I ſaid, O lord, that beareſt rule, who may know theſe things, but he that hath not his dwelling with men?

39 As for me, I am unwiſe: how may I then ſpeak of theſe things whereof thou aſkeſt me?

40 Then ſaid he unto me, Like as thou canſt do none of theſe things that I have ſpoken of, even ſo canſt thou not find out my judgment, or in the end the love that I have promiſed unto my people.

41 And I ſaid, Behold, O lord, yet art thou nigh unto them that be reſerved till the end: and what ſhall they do that have been before me, or we that be now, or they that ſhall come after us?

42 And he ſaid unto me, I will liken my judgment unto a ring: like as there is no ſlack-neſs of the laſt, even ſo there is no ſwiftneſs of the firſt.

43 So I anſwered, and ſaid, Couldeſt thou not make thoſe that have been made, and be now, and that are for to come, at once; that thou mighteſt ſhew thy judgment the ſooner?

44 Then anſwered he me, and ſaid, The crea-ture may not haſte above the Maker; neither may the world hold them at once that ſhall be created therein.

45 And I ſaid, As thou haſt ſaid unto thy ſer-vant, that thou, which giveſt life to all, haſt given life at once to the creature that thou haſt cre-ated, and the creature bare it: even ſo it might

now

now alſo bear them that now be preſent at once.

46 And he ſaid unto me, Aſk the womb of a woman, and ſay unto her, If thou bringeſt forth children, why doſt thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I ſaid, She cannot: but muſt do it by diſtance of time.

48 Then ſaid he unto me, Even ſo have I given the womb of the earth to thoſe that be ſown in it, in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even ſo have I diſpoſed the world which I created.

50 And I aſked, and ſaid, Seeing thou haſt now given me the way, I will *proceed to* ſpeak before thee: for our mother, of whom thou haſt told me, that ſhe is young, draweth now nigh unto age.

51 He anſwered me, and ſaid, Aſk a woman that beareth children, and ſhe ſhall tell thee.

52 Say unto her, Wherefore are not they whom thou haſt now brought forth, like thoſe that were before, but leſs of ſtature?

53 And ſhe ſhall anſwer thee, They that be born in the ſtrength of youth, are of one faſhion, and they that are born in the time of age, when the womb faileth, are otherwiſe.

54 Conſider thou therefore alſo, how that ye are leſs of ſtature than thoſe that were before you.

55 And ſo are they that come after you, leſs than ye, as the creatures which now begin to

be old, and have paſſed over the ſtrength of youth.

56 Then ſaid I, Lord, I beſeech thee, if I have found favour in thy ſight, ſhew thy ſervant by whom thou viſiteſt thy creature.

## CHAP. VI.

1. *God's purpoſe is eternal.* 8. *The next world ſhall follow this immediately.* 13. *What ſhall fall out at the laſt.*

AND he ſaid unto me, In the beginning when the earth was made, before the borders of the world ſtood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradiſe were laid,

3 Before the fair flowers were ſeen, or ever the moveable powers were eſtabliſhed, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the meaſures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the preſent years were ſought out, and or ever the inventions of them that now ſin, were turned, before they were ſealed that have gathered faith for a treaſure:

6 Then did I conſider theſe things, and they all were made through me alone, and through none other: by me alſo they ſhall be ended, and by none other.

7 Then anſwered I, and ſaid, What ſhall be the parting aſunder of the times? or when ſhall be the end of the firſt, and the beginning of it that followeth?

8 And

8 ¶ And he ſaid unto me, From Abraham unto Iſaac, when Jacob and Eſau were born of him, Jacob's hand held firſt the heel of Eſau.

9 For Eſau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other queſtions, Eſdras, aſk thou not.

11 I anſwered then, and ſaid, O Lord, that beareſt rule, if I have found favour in thy ſight,

12 I beſeech thee, ſhew thy ſervant the end of thy tokens, whereof thou ſhewedſt me part the laſt night.

13 ¶ So he anſwered and ſaid unto me, Stand up upon thy feet, and hear a mighty ſounding voice.

14 And it ſhall be as it were a great motion; but the place where thou ſtandeſt ſhall not be moved.

15 And therefore when it ſpeaketh, be not afraid: for the word is of the end, and the foundation of the earth is underſtood.

16 And why? becauſe the ſpeech of theſe things trembleth, and is moved: for it knoweth that the end of theſe things muſt be changed.

17 And it happened that when I had heard it, I ſtood up upon my feet, and hearkened, and behold, there was a voice that ſpake, and the ſound of it was like the ſound of many waters.

18 And it ſaid, Behold, the days come, that

V. 18. *Behold, the days come*—The prophet is here informed, that the next world, the new heaven, and the new earth, ſhall ſucceed this immediately, and what aſtoniſhing things ſhall happen, when this world ſhall be diſſolved, and time ſhall give place to eternity.

I will

I will begin to draw nigh, and to viſit them that dwell upon the earth,

19 And will begin to make inquiſition of them, what they be that have hurt unjuſtly with their unrighteouſneſs, and when the affliction of Sion ſhall be fulfilled;

20 And when the world that ſhall begin to vaniſh away, ſhall be finiſhed, then will I ſhew theſe tokens: the book ſhall be opened before the firmament, and they ſhall ſee altogether.

21 And the children of a year old ſhall ſpeak with their voices, the women with child ſhall bring forth untimely children of three and four months old, and they ſhall live, and be raiſed up.

22 And ſuddenly ſhall the ſown places appear unſown, the full ſtore-houſes ſhall ſuddenly be found empty.

23 And the trumpet ſhall give a ſound, which when every man heareth, they ſhall be ſuddenly afraid.

24 At that time ſhall friends fight one againſt another like enemies, and the earth ſhall ſtand in fear with thoſe that dwell therein; the ſprings of the fountains ſhall ſtand ſtill, and in three hours they ſhall not run.

25 Whoſoever remaineth from all theſe that I have told thee, ſhall eſcape, and ſee my ſalvation, and the end of your world.

26 And the men that are received ſhall ſee it, who have not taſted death from their birth: and the heart of the inhabitants ſhall be changed, and turned into another meaning.

27 For

27 For evil ſhall be put out, and deceit ſhall be quenched.

28 As for faith, it ſhall flouriſh, corruption ſhall be overcome, and the truth, which hath been ſo long without fruit, ſhall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I ſtood.

30 And theſe words ſaid he unto me, I am come to ſhew the time of the night to come.

31 If thou wilt pray yet more, and faſt ſeven days again, I ſhall tell thee greater things by day, then I have heard.

32 For thy voice is heard before the moſt High: for the mighty hath ſeen thy righteous dealing, he hath ſeen alſo thy chaſtity, which thou haſt had ever ſince thy youth.

33 And therefore hath he ſent me to ſhew thee all theſe things, and to ſay unto thee, Be of good comfort and fear not.

34 And haſten not with the times that are paſt, to think vain things, that thou mayeſt not haſten from the latter times.

35 And it came to paſs after this, that I wept again, and faſted ſeven days in like manner, that I might fulfil the three weeks, which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to ſpeak before the moſt High.

37 For my ſpirit was greatly ſet on fire, and my ſoul was in diſtreſs.

38 And I ſaid, O Lord, thou ſpakeſt from the beginning

beginning of the creation, even the firſt day, and ſaideſt thus, Let heaven and earth be made; and thy word was a perfect work.

39 And then was the ſpirit, and darkneſſes, and ſilence were on every ſide; the ſound of man's voice was not yet formed.

40 Then commandedſt thou a fair light to come forth of thy treaſures, that thy work might appear.

41 Upon the ſecond day, thou madeſt the ſpirit of the firmament, and commandedſt it to part aſunder, and to make a diviſion betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day, thou didſt command that the water ſhould be gathered in the ſeventh part of the earth; ſix parts haſt thou dried up and kept them, to the intent that of theſe ſome being planted of God, and tilled, might ſerve thee.

43 For as ſoon as thy word went forth, the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleaſures for the taſte, and flowers of unchangeable colour, and odours of wonderful ſmell: and this was done the third day.

45 Upon the fourth day thou commandedſt that the ſun ſhould ſhine, and the moon give her light, and the ſtars ſhould be in order:

46 And gaveſt them a charge to do ſervice unto man, that was to be made.

47 Upon the fifth day thou ſaidſt unto the

ſeventh

ſeventh part, where the waters were gathered, that it ſhould bring forth living creatures, fowls and fiſhes: and ſo it came to paſs.

48 For the dumb water, and without life, brought forth living things at the commandment of God, that all people might praiſe thy wondrous works.

49 Then didſt thou ordain two living creatures, the one thou calledſt Enoch, and the other Leviathan;

50 And didſt ſeparate the one from the other: for the ſeventh part, (namely where the water was gathered together) might not hold them both.

51 Unto Enoch thou gaveſt one part, which was dried up the third day, that he ſhould dwell in the ſame part, wherein are a thouſand hills:

52 But unto Leviathan, thou gaveſt the ſeventh part, namely, the moiſt; and haſt kept him to be devoured of whom thou wilt, and when.

53 Upon the ſixth day thou gaveſt commandment unto the earth, that before thee it ſhould bring forth beaſts, cattle, and creeping things:

54 And after theſe, Adam alſo, whom thou madeſt lord of all thy creatures: of him come we all, and the people alſo whom thou haſt choſen.

55 All this have I ſpoken before thee, O Lord, becauſe thou madeſt the world for our ſakes.

56 As for the other people, which alſo come of Adam, thou haſt ſaid that they are nothing, but be like unto ſpittle, and haſt likened the

abundance

abundance of them unto a drop that falleth from a veſſel.

57 And now, O Lord, behold, theſe heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou haſt called thy firſt-born, thy only begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our ſakes, why do we not poſſeſs an inheritance with the world? how long ſhall this endure?

## CHAP. VII.

4. *The way is narrow.* 12. *When it was made narrow.* 28. *All ſhall die, and riſe again.* 33. *Chriſt ſhall ſit in judgment.*

AND when I had made an end of ſpeaking theſe words, there was ſent unto me the angel which had been ſent unto me the nights afore:

2 And he ſaid unto me, Up, Eſdras, and hear the words that I am come to tell thee.

3 And I ſaid, Speak on, my God. Then ſaid he unto me, The ſea is ſet in a wide place, that it might be deep and great.

4 ¶ But put the caſe, the entrance were narrow, and like a river,

5 Who then could go into the ſea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

V. 3. *The ſea is a wide place*—The prophet is informed under the ſimilitude of a narrow paſſage into the ſea, and the ſtrait entrance into a city, the portion of Iſrael; and why the entrances into this world, are narrow, and the days of man are few and evil, full of ſorrow and travail, and his whole life one continued ſcene of pain, of ſighs, and lamentions.

6 There

6 There is alſo another thing; A city is builded, and ſet upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is ſet in a dangerous place to fall; like as if there were a fire on the right hand, and on the left, a deep water:

8 And one only path between them both, even between the fire and the water, *ſo ſmall* that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance; if he never ſhall paſs the danger ſet before it, how ſhall he receive this inheritance?

10 And I ſaid, It is ſo, Lord. Then ſaid he unto me, Even ſo alſo is Iſrael's portion.

11 Becauſe for their ſakes I made the world: and when Adam tranſgreſſed my ſtatutes, then was decreed that now is done.

12 ¶ Then were the entrances of this world made narrow: full of ſorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the world were wide and ſure, and brought immortal fruit.

14 If then they that live, labour not to enter theſe ſtrait and vain things, they can never receive thoſe that are laid up for them.

15 Now therefore, why diſquieteſt thou thyſelf, ſeeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why haſt thou not conſidered in thy mind,

this thing that is to come, rather than that which is preſent?

17 Then anſwered I, and ſaid, O Lord, that beareſt rule, thou haſt ordained in thy law, that the righteous ſhould inherit theſe things, but that the ungodly ſhould periſh.

18 Nevertheleſs, the righteous ſhall ſuffer ſtrait things, and hope for wide: for they that have done wickedly, have ſuffered the ſtrait things, and yet ſhall not ſee the wide.

19 And he ſaid unto me, There is no judge above God, and none that hath underſtanding above the Higheſt.

20 For there be many that periſh in this life, becauſe they deſpiſe the law of God that is ſet before them.

21 For God hath given ſtrait commandment to ſuch as came, what they ſhould do to live, even as they came, and what they ſhould obſerve to avoid puniſhment.

22 Nevertheleſs, they were not obedient unto him, but ſpake againſt him, and imagined vain things;

23 And deceived themſelves by their wicked deeds; and ſaid of the moſt High, that he is not; and knew not his ways:

24 But his law have they deſpiſed, and denied his covenants; in his ſtatutes have they not been faithful, and have not performed his works.

25 And therefore Eſdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time ſhall come, that theſe tokens which I have told thee, ſhall come to paſs,

and

and the bride ſhall appear, and ſhe coming forth ſhall be ſeen, that now is withdrawn from the earth.

27 And whoſoever is delivered from the foreſaid evils, ſhall ſee my wonders.

28 ¶ For my ſon Jeſus ſhall be revealed, with thoſe that be with him, and they that remain, ſhall rejoice within four hundred years.

29 After theſe years ſhall my Son Chriſt die, and all men that have life.

30 And the world ſhall be turned into the old ſilence ſeven days, like as in the former judgments: ſo that no man ſhall remain.

31 And after ſeven days, the world that yet awaketh not, ſhall be raiſed up, and that ſhall die that is corrupt.

32 And the earth ſhall reſtore thoſe that are aſleep in her, and ſo ſhall the duſt thoſe that dwell in ſilence, and the ſecret places ſhall deliver thoſe ſouls that were committed unto them.

33 And the moſt High ſhall appear upon the ſeat of judgment, and miſery ſhall paſs away, and the long-ſuffering ſhall have an end:

34 But judgment only ſhall remain, truth ſhall ſtand, and faith ſhall wax ſtrong:

35 And the work ſhall follow, and the reward ſhall be ſhewed, and the good deeds ſhall be of force, and wicked deeds ſhall bear no rule.

36 Then ſaid I, Abraham prayed firſt for the Sodomites, and Moſes for the fathers that ſinned in the wilderneſs.

37 And Jeſus after him for Iſrael in the time of Achan:

38 And

38 And Samuel, and David for the deſtruction: and Solomon for them that ſhould come to the ſanctuary:

39 And Helias for thoſe that received rain; and for the dead, that he might live:

40 And Ezekias for the people in the time of Sennacherib: and many for many.

41 Even ſo now, ſeeing corruption is grown up, and wickedneſs increaſed, and the righteous have prayed for the ungodly: wherefore ſhall it not be ſo now alſo?

42 He anſwered me, and ſaid, This preſent life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom ſhall be the end of this time, and the beginning of the immortality for to come, wherein corruption is paſt,

44 Intemperancy is at end, infidelity is cut off, righteouſneſs is grown, and truth is ſprung up.

45 Then ſhall no man be able to ſave him that is deſtroyed, nor to oppreſs him that hath gotten the victory.

46 I anſwered then, and ſaid, This is my firſt and laſt ſaying, That it had been better not to have given the earth unto Adam: or elſe when it was given him, to have reſtrained him from ſinning.

47 For what profit is it for men now in this preſent time to live in heavineſs, and after death to look for puniſhment?

48 O thou

48 O thou Adam, what haſt thou done? for though it was thou that ſinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promiſed us an immortal time, whereas we have done the works that bring death?

50 And that there is promiſed us an everlaſting hope, whereas ourſelves being moſt wicked, are made vain?

51 And that there are laid up for us dwellings of health and ſafety, whereas we have lived wickedly?

52 And that the glory of the moſt High is kept to defend them which have led a wary life, whereas we have walked in the moſt wicked ways of all?

53 And that there ſhould be ſhewed a paradiſe, whoſe fruit endureth for ever, wherein is ſecurity and medicine, ſince we ſhall not enter into it?

54 (For we have walked in unpleaſant places.)

55 And that the faces of them which have uſed abſtinence, ſhall ſhine above the ſtars, whereas our faces ſhall be blacker than darkneſs?

56 For while we lived and committed iniquity, we conſidered not that we ſhould begin to ſuffer for it after death.

57 Then anſwered he me, and ſaid, This is the condition of the battle, which man that is born upon the earth ſhall fight;

V. 48. *O thou Adam, what haſt thou done?* — Eſdras laments the ſtate of man and his fall, and ſays, it had been better for him if he never had been created. But the angel ſhews him, that it is in a man's own power to be happy, by following the precepts, and obeying the commands of God.

58 That

58 That if he be overcome, he ſhall ſuffer as thou haſt ſaid: but if he get the victory, he ſhall receive the thing that I ſay.

59 For this is the life whereof Moſes ſpake unto the people while he lived, ſaying, Chooſe thee life, that thou mayeſt live.

60 Nevertheleſs, they believed not him, nor yet the prophets after him, no nor me which have ſpoken unto them,

61 That there ſhould not be ſuch heavineſs in their deſtruction, as ſhall be joy over them that are perſuaded to ſalvation.

62 I anſwered then, and ſaid, I know, lord, that the moſt High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon thoſe alſo that turn to his law;

64 And that he is patient, and long ſuffereth thoſe that have ſinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are preſent, and that are paſt, and alſo to them which are to come.

67 For if he ſhall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not ſo of his goodneſs, that they which have committed iniquities, might be eaſed of them, the ten thouſandth part of men ſhould not remain living.

69 And being judge, if he ſhould not forgive them

them that are cured with his word, and put out the multitude of contentions,

70 There ſhould be very few left peradventure in an innumerable multitude.

## CHAP. VIII.

1. *Many created, but few ſaved.* 6. *He aſketh why God deſtroyeth his own work,* 26. *and prayeth God to look upon the people which only ſerve him.*

AND he anſwered me, ſaying, The moſt High hath made this world for many, but the world to come for few.

2 I will tell thee a ſimilitude, Eſdras; As when thou aſkeſt the earth, it ſhall ſay unto thee, that it giveth much mold whereof earthen veſſels are made, but little duſt that gold cometh of: even ſo is the courſe of this preſent world.

3 There be many created, but few ſhall be ſaved.

4 So anſwered I, and ſaid, Swallow then down, O my ſoul, underſtanding, and devour wiſdom.

5 For thou haſt agreed to give ear, and art willing to propheſy: for thou haſt no longer ſpace then only to live.

6 ¶ O Lord, if thou ſuffer not thy ſervant, that we may pray before thee, and thou give us ſeed unto our heart, and culture to our underſtanding, that there may come fruit of it; how ſhall each man live that is corrupt, who beareth the place of a man?

V. 1. *The moſt High hath made this world for many, &c.*—The angel here informs Eſdras, that there are many created, but few ſaved. The prophet is ſurpriſed at this, and aſks, with ſome earneſtneſs, why the Almighty who ſo curiouſly faſhioned man in the womb, ſhould deſtroy his own work?

7 For

7 For thou art alone, and we all one workmanſhip of thine hands, like as thou haſt ſaid.

8 For when the body is faſhioned now in the mother's womb, and thou giveſt it members, thy creature is preſerved in fire and water, and nine months doth thy workmanſhip endure thy creature which is created in her.

9 But that which keepeth, and is kept, ſhall both be preſerved: and when the time cometh, the womb preſerved delivereth up the things that grew in it.

10 For thou haſt commanded out of the parts of the body, that is to ſay, out of the breaſts, milk to be given, which is the fruit of the breaſts,

11 That the thing which is faſhioned, may be nouriſhed for a time, till thou diſpoſeſt it to thy mercy.

12 Thou broughteſt it up with thy righteouſneſs, and nurturedſt it in thy law, and reformedſt it with thy judgment.

13 And thou ſhalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou ſhalt deſtroy him, which with ſo great labour was faſhioned, it is an eaſy thing to be ordained by thy commandment, that the thing which was made might be preſerved.

15 Now therefore, Lord, I will ſpeak; touching man in general, thou knoweſt beſt; but touching thy people, for whoſe ſake I am ſorry;

16 And for thine inheritance, for whoſe cauſe I mourn; and for Iſrael, for whom I am heavy; and for Jacob, for whoſe ſake I am troubled;

17 Therefore

17 Therefore will I begin to pray before thee, for myſelf and for them: for I ſee the falls of us that dwell in the land.

18 But I have heard the ſwiftneſs of the judge which is to come.

19 Therefore hear my voice, and underſtand my words, and I ſhall ſpeak before thee: this is the beginning of the words of Eſdras, before he was taken up: and he ſaid,

20 O Lord, thou that dwelleſt in everlaſtingneſs, which beholdeſt from above, things in the heaven and in the air,

21 Whoſe throne is ineſtimable, whoſe glory may not be comprehended, before whom the hoſts of angels ſtand with trembling,

22 (Whoſe ſervice is converſant in wind and fire;) whoſe word is true, and ſayings conſtant, whoſe commandment is ſtrong, and ordinance fearful;

23 Whoſe look drieth up the depths, and indignation maketh the mountains to melt away: which the truth witneſſeth:

24 O hear the prayer of thy ſervant, and give ear to the petition of thy creature.

15 For while I live, I will ſpeak, and ſo long as I have underſtanding, I will anſwer.

26 ¶ O look not upon the ſins of thy people: but on them which ſerve thee in truth.

27 Regard not the wicked inventions of the heathen, but the deſire of thoſe that keep thy teſtimonies in afflictions.

28 Think not upon thoſe that have walked feignedly before thee: but remember them

which according to thy will have known thy fear.

29 Let it not be thy will to deſtroy them which have lived like beaſts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worſe than beaſts: but love them that alway put their truſt in thy righteouſneſs and glory.

31 For we and our fathers do languiſh of ſuch diſeaſes: but becauſe of us ſinners thou ſhalt be called merciful.

32 For if thou haſt a deſire to have mercy upon us, thou ſhalt be called merciful, to us namely, that have no works of righteouſneſs.

33 For the juſt, which have many good works laid up with thee, ſhall out of their own deeds receive reward.

34 For what is man that thou ſhouldeſt take diſpleaſure at him? or what is a corruptible generation, that thou ſhouldeſt be ſo bitter toward it?

35 For in truth there is no man among them that be born, but he hath dealt wickedly, and among the faithful, there is none which hath not done amiſs.

36 For in this, O Lord, thy righteouſneſs and thy goodneſs ſhall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then anſwered he me, and ſaid, Some things haſt thou ſpoken aright, and according unto thy words it ſhall be.

38 For

38 For indeed I will not think on the diſpoſition of them which have ſinned before death, before judgment, before deſtruction:

39 But I will rejoice over the diſpoſition of the righteous, and I will remember alſo their pilgrimage, and the ſalvation, and the reward that they ſhall have.

40 Like as I have ſpoken now, ſo ſhall it come to paſs.

41 For as the huſbandman ſoweth much ſeed upon the ground, and planteth many trees, and yet the thing that is ſown good in his ſeaſon, cometh not up, neither doth all that is planted take root: even ſo is it of them that are ſown in the world, they ſhall not all be ſaved.

42 I anſwered then, and ſaid, If I have found grace, let me ſpeak.

43 Like as the huſbandman's ſeed periſheth, if it come not up, and receive not thy rain in due ſeaſon, or if there come too much rain, and corrupt it:

44 Even ſo periſheth man alſo which is formed with thy hands, and is called thine own image, becauſe thou art like unto him, for whoſe ſake thou haſt made all things, and likened him unto the huſbandman's ſeed.

45 Be not wrath with us, but ſpare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then anſwered he me, and ſaid, Things preſent are for the preſent; and things to come, for ſuch as be to come.

47 For thou comeſt far ſhort, that thou ſhould-

eſt

eſt be able to love my creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this alſo thou art marvellous before the moſt High:

49 In that thou haſt humbled thyſelf, as it becometh thee, and haſt not judged thyſelf worthy to be much glorified among the righteous.

50 For many great miſeries ſhall be done to them that in the latter time ſhall dwell in the world, becauſe they have walked in great pride.

51 But underſtand thou for thyſelf, and ſeek out the glory for ſuch as be like thee.

52 For unto you is paradiſe opened, the tree of life is planted, the time to come is prepared, plenteouſneſs is made ready, a city is builded, and reſt is allowed, yea, perfect goodneſs and wiſdom.

53 The root of evil is ſealed up from you, weakneſs and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are paſſed, and in the end is ſhewed the treaſure of immortality.

55 And therefore aſk thou no more queſtions concerning the multitude of them that periſh.

56 For when they had taken liberty, they deſpiſed the moſt High, thought ſcorn of his law, and forſook his ways.

57 Moreover, they have trodden down his righteous,

58 And ſaid in their heart, that there is no God; yea, and that knowing they muſt die.

59 For as the things aforeſaid ſhall receive you, ſo thirſt and pain are prepared for them:

for

for it was not his will that men ſhould come to nought.

60 But they which be created, have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgment now at hand.

62 Theſe things have I not ſhewed unto all men, but unto thee, and a few like thee. Then anſwered I, and ſaid,

63 Behold, O Lord, now haſt thou ſhewed me the multitude of the wonders which thou wilt begin to do in the laſt times, but at what time thou haſt not ſhewed me.

## CHAP. IX.

*7. Who ſhall be ſaved, and who not.* 19. *All the world is now corrupted:* 33. *He complaineth that thoſe periſh who keep God's law:* 38. *And ſeeth a woman lamenting in a field.*

HE anſwered me then, and ſaid, Meaſure thou the time diligently in itſelf: and when thou ſeeſt part of the ſigns paſt which I have told thee before,

2 Then ſhalt thou underſtand that it is the very ſame time wherein the Higheſt will begin to viſit the world which he made.

3 Therefore when there ſhall be ſeen earthquakes, and uproars of the people in the world:

4 Then ſhalt thou well underſtand, that the

V. 1. *Meaſure thou the time diligently in itſelf, &c.* — The prophet is informed in this chapter who ſhall be ſaved, and the condition on which they ſhall enter the regions of happineſs in the heavenly Canaan. He is alſo informed, that the wicked, after they have paſſed the valley of the death, ſhall certainly be puniſhed.

moſt

moſt High ſpake of thoſe things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world, hath a beginning, and an end, and the end is manifeſt:

6 Even ſo the times alſo of the Higheſt have plain beginnings in wonders and powerful works, and endings in effects and ſigns.

7 ¶ And every one that ſhall be ſaved, and ſhall be able to eſcape by his works, and by faith, whereby ye have believed,

8 Shall be preſerved from the ſaid perils, and ſhall ſee my ſalvation in my land, and within my borders: for I have ſanctified them for me from the beginning.

9 Then ſhall they be in pitiful caſe, which now have abuſed my ways: and they that have caſt them away deſpitefully, ſhall dwell in torments.

10 For ſuch as in their life have received benefits, and have not known me;

11 And they that have lothed my law, while they had yet liberty, and when as yet place of repentance was open unto them, underſtood not, but deſpiſed it;

12 The ſame muſt know it after death by pain.

13 And therefore be thou not curious, how the ungodly ſhall be puniſhed, and when: but enquire how the righteous ſhall be ſaved, whoſe the world is, and for whom the world is created.

14 Then anſwered I, and ſaid,

15 I have ſaid before, and now do ſpeak,

and

and will ſpeak it alſo hereafter; that there be many more of them which periſh, than of them which ſhall be ſaved:

16 Like as a wave is greater than a drop.

17 And he anſwered me, ſaying, Like as the field is, ſo is alſo the ſeed; as the flowers be, ſuch are the colours alſo; ſuch as the workman is, ſuch alſo is the work; and as the huſbandman is himſelf, ſo is his huſbandry alſo: for it was the time of the world.

18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man ſpake againſt me.

19 ¶ For then every one obeyed, but now the manners of them which are created in this world that is made, are corrupted by a perpetual ſeed, and by a law which is unſearchable rid themſelves.

20 So I conſidered the world, and behold, there was peril, becauſe of the devices that were come into it.

21 And I ſaw, and ſpared it greatly, and have kept me a grape of the cluſter, and a plant of a great people.

22 Let the multitude periſh then, which was born in vain; and let my grape be kept, and my plant: for with great labour have I made it perfect.

23 Nevertheleſs, if thou wilt ceaſe yet ſeven days more, (but thou ſhalt not faſt in them,

23 But go into a field of flowers, where no houſe is builded, and eat only the flowers of the field;

field; taſte no fleſh, drink no wine, but eat flowers only;)

25 And pray unto the Higheſt continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I ſat among the flowers, and did eat of the herbs of the field, and the meat of the ſame ſatisfied me.

27 After ſeven days I ſat upon the graſs, and my heart was vexed within me, like as before:

28 And I opened my mouth, and began to talk before the moſt High, and ſaid,

29 O Lord, thou that ſheweſt thyſelf unto us, thou waſt ſhewed unto our fathers in the wilderneſs, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou ſpakeſt, ſaying, Hear me, O Iſrael, and mark my words, thou ſeed of Jacob.

31 For behold, I ſow my law in you, and it ſhall bring fruit in you, and ye ſhall be honoured in it for ever.

32 But our fathers which received the law, kept it not, and obſerved not thy ordinances: and though the fruit of thy law did not periſh, neither could it, for it was thine;

33 ¶ Yet they that received it periſhed, becauſe they kept not the thing that was ſown in them.

34 And lo, it is a cuſtom, when the ground hath received ſeed, or the ſea a ſhip, or any veſſel meat or drink, that, that being periſhed wherein it was ſown, or caſt into,

35 That

35 That thing alſo which was ſown or caſt therein, or received, doth periſh, and remaineth not with us: but with us it hath not happened ſo.

36 For we that have received the law periſh by ſin, and our heart alſo which received it.

37 Notwithſtanding the law periſheth not, but remaineth in his force.

38 ¶ And when I ſpake theſe things in my heart, I looked back with mine eyes, and upon the right ſide I ſaw a woman, and behold, ſhe mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and ſhe had aſhes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And ſaid unto her, Wherefore weepeſt thou? why art thou ſo grieved in thy mind?

41 And ſhe ſaid unto me, Sir, let me alone, that I may bewail myſelf, and add unto my ſorrow, for I am ſore vexed in my mind, and brought very low.

42 And I ſaid unto her, What aileth thee? tell me.

43 She ſaid unto me, I thy ſervant have been barren, and had no child, though I had an huſband thirty years.

44 And thoſe thirty years he did nothing elſe day and night, and every hour, but make my prayer to the Higheſt.

45 After thirty years God heard me, thine handmaid, looked upon my miſery, conſidered my trouble, and gave me a ſon: and I was very

glad of him, ſo was my huſband alſo, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nouriſhed him with great travail.

47 So when he grew up, and came to the time that he ſhould have a wife, I made a feaſt.

## CHAP. X.

6. *He comforteth the woman in the field:* 27. *She vaniſheth away, and a city appeareth in her place.* 40. *The angel declareth theſe viſions in the field.*

AND ſo it came to paſs, that when my ſon was entered into his wedding-chamber, he fell down and died.

2 Then we all overthrow the lights, and all my neighbours roſe up to comfort me: ſo I took my reſt unto the ſecond day at night.

3 And it came to paſs, when they had all left off to comfort me, to the end I might be quiet; then roſe I up by night, and fled, and came hither into this field, as thou ſeeſt:

4 And I do now purpoſe not to return into the city, but here to ſtay, and neither to eat nor drink, but continually to mourn, and to faſt until I die.

5 Then left I the meditations wherein I was, and ſpake to her in anger, ſaying,

6 ¶ Thou fooliſh woman above all other, ſeeſt thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all hea-

V. 1. *And ſo it came to paſs* — The beginning of this chapter belongs to the laſt, it being the concluſion of the woman's melancholy ſtory.

vineſs,

vineſs, and much humbled, mourning very ſore?

8 And now ſeeing we all mourn, and are ſad, for we are all in heavineſs, art thou grieved for one ſon?

9 For aſk the earth, and ſhe ſhall tell thee, that it is ſhe which ought to mourn, for the fall of ſo many that grow upon her.

10 For out of her came all at the firſt, and out of her ſhall all others come; and behold, they walk almoſt all into deſtruction, and a multitude of them is utterly rooted out.

11 Who then ſhould make more mourning than ſhe, that hath loſt ſo great a multitude; and not thou which art ſorry but for one?

12 But if thou ſayeſt unto me, My lamentation is not like the earth's, becauſe I have loſt the fruit of my womb, which I brought forth with pains, and bare with ſorrows;

13 But the earth *not ſo:* for the multitude preſent in it, according to the courſe of the earth, is gone, as it came:

14 Then ſay I unto thee, Like as thou haſt brought forth with labour; even ſo the earth alſo hath given her fruit, namely man, ever ſince the beginning, unto him that made her.

15 Now therefore keep thy ſorrow to thyſelf, and bear with a good courage that which hath befallen thee.

16 For if thou ſhalt acknowledge the determination of God to be juſt, thou ſhalt both receive thy ſon in time, and ſhalt be commended among women.

17 For

17 Go thy way then into the city, to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled by me: for how many are the adversities of Sion? Be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed,

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us, is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives are ravished, our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass, while I was talking with

with her, behold, her face upon a ſudden ſhined exceedingly, and her countenance gliſtered, ſo that I was afraid of her, and muſed what it might be.

26 And behold, ſuddenly ſhe made a great cry, very fearful: ſo that the earth ſhook at the noiſe of the woman.

27 ¶ And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place ſhewed itſelf from the foundations: then was I afraid, and cried with a loud voice, and ſaid,

28 Where is Uriel the angel, who came unto me at the firſt? for he hath cauſed me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was ſpeaking theſe words, behold, he came unto me, and looked upon me.

30 And lo, I lay as one that had been dead, and mine underſtanding was taken from me: and he took me by the right hand, and comforted me, and ſet me upon my feet, and ſaid unto me,

31 What aileth thee? and why art thou ſo diſquieted? and why is thine underſtanding troubled, and the thoughts of thine heart?

32 And I ſaid, Becauſe thou haſt forſaken me, and yet I did according to thy words, and I went into the field, and lo, I have ſeen, and yet ſee, that I am not able to expreſs.

33 And he ſaid unto me, Stand up manfully, and I will adviſe thee.

34 Then ſaid I, Speak on, my lord, in me;

V. 27. *And I looked, and behold, the woman appeared unto me no more, &c.* —The woman making a ſudden and fearful cry, vaniſhed, and in her place an angel appeared to the great aſtoniſhment of the prophet.

only

only forſake me not, leſt I die fruſtrate of my hope.

35 For I have ſeen that I knew not, and hear that I do not know.

36 Or is my ſenſe deceived, or my ſoul in a dream?

37 Now therefore, I beſeech thee, that thou wilt ſhew thy ſervant of this viſion.

38 He anſwered me then, and ſaid, Hear me, and I ſhall inform thee, and tell thee wherefore thou art afraid: for the Higheſt will reveal many ſecret things unto thee.

39 He hath ſeen that thy way is right: for that thou ſorroweſt continually for thy people, and makeſt great lamentation for Sion.

40 ¶ This therefore is the meaning of the viſion which thou lately ſaweſt:

41 Thou ſaweſt a woman mourning, and thou beganeſt to comfort her:

42 But now ſeeſt thou the likeneſs of the woman no more, but there appeared unto thee a city builded.

43 And whereas ſhe told thee of the death of her ſon, this is the ſolution:

44 This woman whom thou ſaweſt, is Sion: and whereas ſhe ſaid unto thee, even ſhe whom thou ſeeſt as a city builded;

45 Whereas, *I ſay*, ſhe ſaid unto thee that ſhe hath been thirty years barren: thoſe are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city,

city, and offered offerings: and then bare the barren a ſon.

47 And whereas ſhe told thee that ſhe nouriſhed him with labour: that was the dwelling in Jeruſalem.

48 But whereas ſhe ſaid unto thee, That my ſon coming into his marriage chamber, happened to have a fall and died: this was the deſtruction that came to Jeruſalem.

49 And behold, thou ſaweſt her likeneſs, and becauſe ſhe mourned for her ſon, thou beganeſt to comfort her: and of theſe things which have chanced, theſe are to be opened unto thee.

50 For now the moſt High ſeeth that thou art grieved unfeignedly, and ſuffereſt from thy whole heart for her, ſo hath he ſhewed thee the brightneſs of her glory, and the comelineſs of her beauty:

51 And therefore I bad thee remain in the field, where no houſe was builded:

52 For I knew that the Higheſt would ſhow this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Higheſt begineth to ſhew his city, there can no man's building be able to ſtand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and ſee the beauty and greatneſs of the building, as much as thine eyes be able to ſee:

56 And

56 And then ſhalt thou hear as much as thine ears may comprehend.

57 For thou art bleſſed above many other, and art called with the Higheſt; and ſo are but few.

58 But to-morrow at night thou ſhalt remain here;

59 And ſo ſhall the Higheſt ſhew thee viſions of the high things, which the moſt High will do unto them that dwell upon earth in the laſt days. So I ſlept that night, and another, like as he commanded me.

## CHAP. XI.

1. *He ſeeth in his dream an eagle coming out of the ſea,* 37. *And a lion out of a wood talking to the eagle.*

THEN ſaw I a dream, and behold, there came up from the ſea an eagle, which had twelve feathered wings, and three heads.

2 And I ſaw, and behold, ſhe ſpread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and ſmall.

4 But her heads were at reſt: the head in the midſt was greater than the other, yet reſted it with the reſidue.

5 Moreover, I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

V. 1. *Then ſaw I a dream, and behold, &c.*—Two nights, by the direction of the angel, the prophet had ſlept, and in the mean time had the two following viſions. In the firſt, he ſaw an eagle of an enormous ſize coming out of the ſea, whoſe feathers in their courſe reigned over all the earth.

6 And

6 And I ſaw that all things under heaven were ſubject unto her, and no man ſpake againſt her, no, not one creature upon earth.

7 And I beheld, and lo, the eagle roſe upon her talons, and ſpake to her feathers, ſaying,

8 Watch not all at once; ſleep every one in his own place, and watch by courſe:

9 But let the heads be preſerved for the laſt.

10 And I beheld, and lo, the voice went not out of her heads, but from the midſt of her body.

11 And I numbered her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right ſide there aroſe one feather, and reigned over all the earth;

13 And ſo it was, that when it reigned, the end of it came, and the place thereof appeared no more: ſo the next following ſtood up, and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came alſo, like as the firſt, ſo that it appeared no more.

15 Then came there a voice unto it, and ſaid,

16 Hear thou that haſt borne rule over the earth ſo long: this I ſay unto thee, before thou begineſt to appear no more.

17 There ſhall none after thee attain unto thy time, neither unto the half thereof.

18 Then aroſe the third, and reigned as the other before, and appeared no more alſo.

19 So went it with all the reſidue one after

another, as that every one reigned, and then appeared no more.

20 Then I beheld, and lo, in proceſs of time, the feathers that followed ſtood up upon the right ſide, that they might rule alſo, and ſome of them ruled; but within a while they appeared no more:

21 For ſome of them were ſet up, but ruled not.

22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagles body, but three heads that reſted, and ſix little wings.

24 Then ſaw I alſo, that two little feathers divided themſelves from the ſix, and remained under the head that was upon the right ſide: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing, thought to ſet up themſelves, and to have the rule.

26 And I beheld, and lo, there was one ſet up, but ſhortly it appeared no more.

27 And the ſecond was ſooner away than the firſt.

28 And I beheld, and lo, the two that remained thought alſo in themſelves to reign:

29 And when they ſo thought, behold, there awaked one of the heads that were at reſt, namely, it that was in the midſt: for that was greater than the two other heads.

30 And then I ſaw that the two other heads were joined with it.

31 And

31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all thoſe that dwelt upon the earth, with much oppreſſion; and it had the governance of the world, more than all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midſt ſuddenly appeared no more, like as the wings.

34 But there remained the two heads, which alſo in like ſort ruled upon the earth, and over thoſe that dwelt therein.

35 And I beheld, and lo, the head upon the right ſide devoured it that was upon the left ſide.

36 Then I heard a voice, which ſaid unto me, Look before thee, and conſider the thing that thou ſeeſt.

37 ¶ And I beheld, and lo, as it were a roaring lion chaſed out of the wood: and I ſaw that he ſent out a man's voice unto the eagle, and ſaid,

38 Hear thou, I will talk with thee, and the Higheſt ſhall ſay unto thee,

39 Art not thou it, that remaineſt of the four beaſts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beaſts that were paſt, and had power over

V. 37. *And I beheld—as it were a roaring lion*—In the ſecond viſion the prophet ſaw a roaring lion coming out of a wood, and talking to the eagle in an human voice, forbidding it to appear any more, becauſe the Almighty had decreed the earth ſhould be freed from the violence of the eagle.

the

the world, with great fearfulneſs, and over the whole compaſs of the earth, with much wicked oppreſſion; and ſo long time dwelt he upon the earth with deceit.

41 For the earth haſt thou not judged with truth.

42 For thou haſt afflicted the meek, thou haſt hurt the peaceable, thou haſt loved liars, and deſtroyed the dwellings of them that brought forth fruit, and haſt caſt down the walls of ſuch as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Higheſt, and thy pride unto the Mighty.

44 The Higheſt alſo hath looked upon the proud times, and behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws; nor all thy vain body:

46 That all the earth may be refreſhed, and may return, being delivered from thy violence, and that ſhe may hope for the judgment and mercy of him that made her.

## CHAP. XII.

1. *The eagle which he ſaw is deſtroyed.* 10. *The viſion is interpreted.* 37. *He is bid to write his viſions.*

AND it came to paſs, whiles the lion ſpake theſe words unto the eagle, I ſaw,

V. 1. *And it came to paſs, while the lion ſpake theſe words, &c.*—Before the lion had done ſpeaking, the eagle was conſumed with fire; on which the prophet came out of his viſion, and with great heavineſs of ſpirit, intreated the Almighty to ſhew him the meaning and interpretation of the viſion, which he graciouſly condeſcended to do.

2 And

2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and ſet themſelves up to reign, and their kingdom was ſmall, and full of uproar.

3 And I ſaw, and behold, they appeared no more, and the whole body of the eagle was burnt, ſo that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and ſaid unto my ſpirit,

4 Lo, this haſt thou done unto me, in that thou ſearcheſt out the ways of the Higheſt.

5 Lo, yet am I weary in my mind, and very weak in my ſpirit; and little ſtrength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beſeech the Higheſt, that he will comfort me unto the end.

7 And I ſaid, Lord, that beareſt rule, if I have found grace before thy ſight, and if I am juſtified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and ſhew me thy ſervant the interpretation, and plain difference of this fearful viſion, that thou mayeſt perfectly comfort my ſoul.

9 For thou haſt judged me worthy to ſhew me the laſt times.

10 ¶ And he ſaid unto me, This is the interpretation of the viſion:

11 The eagle whom thou ſaweſt come up from the ſea, is the kingdom which was ſeen in the viſion of thy brother Daniel.

12 But

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there ſhall riſe up a kingdom upon earth, and it ſhall be feared above all the kingdoms that were before it.

14 In the ſame ſhall twelve kings reign, one after another:

15 Whereof the ſecond ſhall begin to reign, and ſhall have more time than any of the twelve.

16 And this do the twelve wings ſignify, which thou ſaweſt.

17 As for the voice which thou heardeſt ſpeak, and that thou ſaweſt not to go out from the heads, but from the midſt of the body thereof, this is the interpretation:

18 That after the time of that kingdom, there ſhall ariſe great ſtrivings, and it ſhall ſtand in peril of falling: nevertheleſs, it ſhall not then fall, but ſhall be reſtored again to his beginning.

19 And whereas thou ſaweſt the eight ſmall under-feathers, ſticking to her wings, this is the interpretation:

20 That in him there ſhall ariſe eight kings, whoſe time ſhall be but ſmall, and their years ſwift.

21 And two of them ſhall periſh, the middle time approaching, four ſhall be kept until their end begin to approach: but two ſhall be kept unto the end.

22 And whereas thou ſaweſt three heads reſting, this is the interpretation:

23 In his laſt days ſhall the moſt High raiſe up

up three kingdoms, and renew many things therein, and they ſhall have the dominion of the earth.

24 And of thoſe that dwell therein with much oppreſſion, above all thoſe that were before them: therefore are they called the heads of the eagle.

25 For theſe are they that ſhall accompliſh his wickedneſs, and that ſhall finiſh his laſt end.

26 And whereas thou ſaweſt that the great head appeared no more, it ſignifieth that one of them ſhall die upon his bed, and yet with pain.

27 For the two that remain ſhall be ſlain with the ſword.

28 For the ſword of the one ſhall devour the other: but at the laſt ſhall he fall through the ſword himſelf.

29 And whereas thou ſaweſt two feathers under the wings, paſſing over the head that is on the right ſide;

30 It ſignifieth, that theſe are they whom the Higheſt has kept unto their end: this is the ſmall kingdom, and full of trouble, as thou ſaweſt.

31 And the lion, whom thou ſaweſt riſing out of the wood, and roaring, and ſpeaking to the eagle, and rebuking her for her unrighteouſneſs, with all the words which thou haſt heard;

32 This is the anointed, which the Higheſt hath kept for them, and for their wickedneſs unto the end: he ſhall reprove them, and ſhall upbraid them with their cruelty.

33 For

33 For he ſhall ſet them before him alive in judgment, and ſhall rebuke them, and correct them.

34 For the reſt of my people ſhall he deliver with mercy, thoſe that have been preſerved upon my borders, and he ſhall make them joyful until the coming of the day of judgment, whereof I have ſpoken unto thee from the beginning.

35 This is the dream that thou ſaweſt, and theſe are the interpretations.

36 Thou only haſt been meet to know this ſecret of the Higheſt.

37 ¶ Therefore write all theſe things that thou haſt ſeen in a book, and hide them:

38 And teach them to the wiſe of the people, whoſe hearts thou knoweſt may comprehend and keep theſe ſecrets.

39 But wait thou here thyſelf yet ſeven days more, that it may be ſhewed thee, whatſoever it pleaſeth the Higheſt to declare unto thee. And with that he went his way.

40 And it came to paſs, when all the people ſaw that the ſeven days were paſt, and I not come again into the city, they gathered them all together, from the leaſt unto the greateſt, and came unto me, and ſaid,

41 What have we offended thee? and what evil have we done againſt thee, that thou forſakeſt us, and ſitteſt here in this place?

42 For of all the prophets thou only art left us, as a cluſter of the vintage, and as a candle in a dark place, and as a haven or ſhip preſerved from the tempeſt.

43 Are

43 Are not the evils which are come to us ſufficient?

44 If thou ſhalt forſake us, how much better had it been for us, if we alſo had been burned in the midſt of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then anſwered I them, and ſaid,

46 Be of good comfort, O Iſrael; and be not heavy, thou houſe of Jacob:

47 For the Higheſt hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forſaken you, neither am I departed from you: but am come into this place, to pray for the deſolation of Sion, and that I might ſeek mercy for the low eſtate of your ſanctuary.

49 And now go your way home every man, and after theſe days will I come unto you.

50 So the people went their way into the city, like as I commanded them.

51 But I remained ſtill in the field ſeven days, as the angel commanded me; and did eat only in thoſe days of the flowers of the field, and had my meat of the herbs.

## CHAP. XIII.

1. *He ſeeth in his dream a man coming out of the ſea.* 25. *The declaration of his dream.* 54. *He is praiſed, and promiſed to ſee more.*

AND it came to paſs after ſeven days, I dreamed a dream by night:

V. 1. *I dreamed a dream by night*—The prophet in a dream ſees a man coming out of the ſea, and relates many wonderful particulars about him; but is ignorant of the intent and meaning of it.

2 And lo, there aroſe a wind from the ſea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed ſtrong with the thouſands of heaven: and when he turned his countenance to look, all the things trembled that were ſeen under him.

4 And whenſoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men out of number, from the four winds of heaven, to ſubdue the man that came out of the ſea.

6 But I beheld, and lo, he had graved himſelf a great mountain, and flew up upon it.

7 But I would have ſeen the region, or place whereout the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to ſubdue him, were ſore afraid, and yet durſt fight.

9 And lo, as he ſaw the violence of the multitude that came, he neither lifted up his hand, nor held ſword, nor any inſtrument of war:

10 But only I ſaw that he ſent out of his mouth as it had been a blaſt of fire, and out of his lips a flaming breath, and out of his tongue he caſt out ſparks and tempeſts.

11 And they were all mixed together; the blaſt of fire, the flaming breath, and the great tempeſt; and fell with violence upon the multi-

tude

tude which was prepared to fight, and burned them up every one, ſo that upon a ſudden, of an innumerable multitude nothing was to be perceived, but only duſt and ſmell of ſmoke: when I ſaw this, I was afraid.

12 Afterward I ſaw the ſame man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof ſome were glad, ſome were ſorry, ſome of them were bound, and other ſome brought of them that were offered: then was I ſick through great fear, and I awaked, and ſaid,

14 Thou haſt ſhewed thy ſervant theſe wonders from the beginning, and haſt counted me worthy that thou ſhouldeſt receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine underſtanding, wo unto them that ſhall be left in thoſe days! and much more wo unto them that are not left behind,

17 For they that were not left were in heavineſs.

18 Now underſtand I the things that are laid up in the latter days, which ſhall happen unto them, and to thoſe that are left behind.

19 Therefore are they come into great perils, and many neceſſities, like as theſe dreams declare.

20 Yet is it eaſier for him that is in danger, to come into theſe things, than to paſs away as

a cloud

a cloud out of the world, and not to ſee the things that happen in the laſt days. And he anſwered unto me, and ſaid,

21 The interpretation of the viſion ſhall I ſhew thee, and I will open unto thee the thing that thou haſt required.

22 Whereas thou haſt ſpoken of them that are left behind, this is the interpretation:

23 He that ſhall endure the peril in that time, hath kept himſelf: they that be fallen into danger, are ſuch as have works, and faith toward the Almighty.

24 Know this, therefore, that they which be left behind, are more bleſſed than they that be dead.

25 ¶ This is the meaning of the viſion: Whereas thou ſaweſt a man coming up from the midſt of the ſea,

26 The ſame is he whom God the Higheſt hath kept a great ſeaſon, which by his own ſelf ſhall deliver his creature: and he ſhall order them that are left behind.

27 And whereas thou ſaweſt, that out of his mouth there came as a blaſt of wind, and fire, and ſtorm;

28 And that he held neither ſword, nor any inſtrument of war, but that the ruſhing in of him deſtroyed the whole multitude that came to ſubdue him; this is the interpretation:

29 Behold, the days come, when the moſt High will begin to deliver them that are upon the earth.

30 And

30 And he ſhall come to the aſtoniſhment of them that dwell on the earth.

31 And one ſhall undertake to fight againſt another, one city againſt another, one place againſt another, one people againſt another, and one realm againſt another.

32 And the time ſhall be when theſe things ſhall come to paſs, and the ſigns ſhall happen which I ſhewed thee before, and then ſhall my Son be declared, whom thou ſaweſt as a man aſcending.

33 And when all the people hear his voice, every man ſhall in their own land leave the battle they have one againſt another.

34 And an innumerable multitude ſhall be gathered together, as thou ſaweſt them willing to come, and to overcome him by fighting.

35 But he ſhall ſtand upon the top of the mount Sion.

36 And Sion ſhall come, and ſhall be ſhewed to all men, being prepared and builded like as thou ſaweſt the hill graven without hands.

37 And this my Son ſhall rebuke the wicked inventions of thoſe nations, which for their wicked life are fallen into the tempeſt;

38 And ſhall lay before them their evil thoughts, and the torments wherewith they ſhall begin to be tormented, which are like unto a flame: and he ſhall deſtroy them without labour, by the law which is like unto fire.

39 And whereas thou ſaweſt that he gathered another peaceable multitude unto him;

40 Thoſe are the ten tribes which were carried

ried away priſoners out of their own land, in the time of Oſea the king, whom Salmanaſar the king of Aſſyria led away captive, and he carried them over the waters, and ſo came they into another land.

41 But they took this counſel among themſelves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their ſtatutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow paſſages of the river.

44 For the moſt High then ſhewed ſigns for them, and held ſtill the flood till they were paſſed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the ſame region is called Arſareth.

46 Then dwelt they there until the latter time; and now when they ſhall begin to come,

47 The Higheſt ſhall ſtay the ſprings of the ſtream again, that they may go through: therefore ſaweſt thou the multitude with peace.

48 But thoſe that be left behind of thy people, are they that are found within my borders.

49 Now when he deſtroyed the multitude of the nations that are gathered together, he ſhall defend his people that remain.

50 And then ſhall he ſhew them great wonders.

51 Then ſaid I, O Lord, that beareſt rule, ſhew

ſhew me this: Wherefore have I ſeen the man coming up from the midſt of the ſea?

52 And he ſaid unto me, Like as thou canſt neither ſeek out, nor know the things that are in the deep of the ſea: even ſo can no man upon the earth ſee my Son, or thoſe that be with him, but in the day-time.

53 This is the interpretation of the dream which thou ſaweſt, and whereby thou only art here lightened.

54 ¶ For thou haſt forſaken thine own way, and applied thy diligence unto my law, and ſought it.

55 Thy life haſt thou ordered in wiſdom, and haſt called underſtanding thy mother.

56 And therefore have I ſhewed thee the treaſures of the Higheſt: after other three days, I will ſpeak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field, giving praiſe and thanks greatly unto the moſt High, becauſe of his wonders which he did in time;

58 And becauſe he governeth the ſame, and ſuch things as fall in their ſeaſons: and there I ſat three days.

## CHAP. XIV.

1. *A voice out of a buſh calleth Eſdras,* 10. *and telleth him that the world waxeth old.*

AND it came to paſs upon the third day, I ſat under an oak, and behold, there came a voice out of a buſh over-againſt me, and ſaid, Eſdras, Eſdras.

V. 1. *Behold, there came a voice out of a buſh over-againſt me* — Eſdras, from a voice out of a neighbouring buſh, is informed, that the world was greatly decayed, and ſhould ſtill continue to wax weaker and weaker, becauſe truth and righteouſneſs were fled from the earth.

2 And

2 And I ſaid, Here am I, Lord, and ſtood up upon my feet.

3 Then ſaid he unto me, In the buſh I did manifeſtly reveal myſelf unto Moſes, and talked with him, when my people ſerved in Egypt:

4 And I ſent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long ſeaſon;

5 And told him many wondrous things, and ſhewed him the ſecrets of the times, and the end; and commanded him, ſaying,

6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay unto thee,

8 That thou lay up in thy heart the ſigns that I have ſhewed, and the dreams that thou haſt ſeen, and the interpretations which thou haſt heard:

9 For thou ſhalt be taken away from all, and from henceforth thou ſhalt remain with my Son, and with ſuch as be like thee, until the times be ended.

10 ¶ For the world hath loſt his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part.

13 Now therefore ſet thine houſe in order, and reprove thy people, comfort ſuch of them as be in trouble, and now renounce corruption,

14 Let go from thee mortal thoughts, caſt away

away the burdens of man, put off now the weak nature,

15 And ſet aſide the thoughts that are moſt heavy unto thee, and haſte thee to flee from theſe times.

16 For yet greater evils than thoſe which thou haſt ſeen happén, ſhall be done hereafter.

17 For look how much the world ſhall be weaker through age, ſo much the more ſhall evils increaſe upon them that dwell therein.

18 For the truth is fled far away, and leaſing is hard at hand: for now haſteth the viſion to come, which thou haſt ſeen.

19 Then anſwered I before thee, and ſaid,

20 Behold, Lord, I will go as thou haſt commanded me, and reprove the people which are preſent: but they that ſhall be born afterward, who ſhall admoniſh them? thus the world is ſet in darkneſs, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that ſhall begin.

22 But if I have found grace before thee, ſend the Holy Ghoſt into me, and I ſhall write all that hath been done in the world ſince the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he anſwered me, ſaying, Go thy way,

V. 22. *Send the Holy Ghoſt unto me* —The prophet preſents his ſupplication to the Almighty, that he might, by divine inſpiration, write the law; becauſe the roll which contained the law had been burnt with fire.

gather the people together, and ſay unto them, that they ſeek thee not for forty days.

24 But look thou prepare thee many box-trees, and take with thee Sarea, Dabria, Selemiah, Ecanus, and Aſiel, theſe five which are ready to write ſwiftly;

25 And come hither, and I ſhall light a candle of underſtanding in thine heart, which ſhall not be put out, till the things be performed which thou ſhalt begin to write.

26 And when thou haſt done, ſome things ſhalt thou publiſh, and ſome things ſhalt thou ſhew ſecretly to the wiſe: to-morrow this hour thou ſhalt begin to write.

27 Then went I forth as he commanded, and gathered all the people together, and ſaid,

28 Hear theſe words, O Iſrael.

29 Our fathers at the beginning were ſtrangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye alſo have tranſgreſſed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourſelves, have done unrighteouſneſs, and have not kept the ways which the Higheſt commanded you.

32 And foraſmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore if ſo be that you will ſubdue

your

your own underſtanding, and reform your hearts, ye ſhall be kept alive, and after death ye ſhall obtain mercy.

35 For after death ſhall the judgment come, when we ſhall live again: and then ſhall the names of the righteous be manifeſt, and the works of the ungodly ſhall be declared.

36 Let no man therefore come unto me now, nor ſeek after me theſe forty days.

37 So I took the five men as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, ſaying, Eſdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered underſtanding, and wiſdom grew in my breaſt, for my ſpirit ſtrengthened my memory:

41 And my mouth was opened, and ſhut no more.

42 The Higheſt gave underſtanding unto the five men, and they wrote the wonderful viſions of the night that were told, which they knew not: and they ſat forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I ſpake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And

45 And it came to paſs, when the forty days were fulfilled, that the Higheſt ſpake, ſaying, The firſt that thou haſt written, publiſh openly, that the worthy and unworthy may read it.

46 But keep the ſeventy laſt, that thou mayeſt deliver them only to ſuch as be wiſe among the people.

47 For in them is the ſpring of underſtanding, the fountain of wiſdom, and the ſtream of knowledge.

48 And I did ſo.

## CHAP. XV.

1. *This prophecy is certain.* 5. *God will take vengeance upon the wicked.* 28. *An horrible viſion.*

BEHOLD, ſpeak thou in the ears of my people the words of prophecy, which I will put in thy mouth, ſaith the Lord:

2 And cauſe them to be written in paper: for they are faithful and true.

3 Fear not the imaginations againſt thee, let not the incredulity of them trouble thee, that ſpeak againſt thee.

4 For all the unfaithful ſhall die in their unfaithfulneſs.

5 ¶ Behold, ſaith the Lord, I will bring plagues upon the world; the ſword, famine, death and deſtruction.

6 For wickedneſs hath exceedingly polluted

V. 1. *Behold, Speak thoſe in the ears of my people*—Eſdras is commanded by the Almighty to propheſy and denounce the moſt heavy judgments upon the wicked, particularly on the Egyptians, whoſe land was devoted to deſtruction, for their unaccountable pride; and to ſhew the event conformable to the prophecy, Eſdras is commanded to record it in writing.

the

the whole earth, and their hurtful works are fulfilled.

7 Therefore ſaith the Lord,

8 I will hold my tongue no more as touching their wickedneſs, which they profanely commit, neither will I ſuffer them in thoſe things, in which they wickedly exerciſe themſelves: behold the innocent and righteous blood crieth unto me, and the ſouls of the juſt complain continually.

9 And therefore, ſaith the Lord, I will ſurely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the ſlaughter: I will not ſuffer them now to dwell in the land of Egypt.

11 But I will bring them with a mighty hand, and a ſtretched-out arm, and ſmite Egypt with plagues, as before, and will deſtroy all the land thereof.

12 Egypt ſhall mourn, and the foundation of it ſhall be ſmitten with the plague and puniſhment that God ſhall bring upon it.

13 They that till the ground ſhall mourn: for their ſeed ſhall fail through the blaſting and hail, and with a fearful conſtellation.

14 Wo to the world, and them that dwell therein!

15 For the ſword and their deſtruction draweth nigh, and one people ſhall ſtand up to fight againſt another, and ſwords in their hands.

16 For there ſhall be ſedition among them, and invading one another; they ſhall not regard

their

their kings nor princes, and the courſe of their actions ſhall ſtand in their power.

17 A man ſhall deſire to go into a city, and ſhall not be able.

18 For becauſe of their pride, the cities ſhall be troubled, the houſes ſhall be deſtroyed, and men ſhall be afraid.

19 A man ſhall have no pity upon his neighbour, but ſhall deſtroy their houſes with the ſword, and ſpoil their goods, becauſe of the lack of bread, and for great tribulation.

20 Behold, ſaith God, I will call together all the kings of the earth to reverence me, which are from the riſing of the ſun, from the ſouth, from the eaſt, and Libanus; to turn themſelves one againſt another, and repay the things that they have done to them.

21 Like as they do yet this day unto my choſen, ſo will I do alſo, and recompenſe in their boſom. Thus ſaith the Lord God,

22 My right hand ſhall not ſpare the ſinners, and my ſword ſhall not ceaſe over them that ſhed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath conſumed the foundations of the earth, and the ſinners, like the ſtraw that is kindled.

24 Wo to them that ſin, and keep not my commandments! ſaith the Lord:

25 I will not ſpare them: go your way, ye children, from the power, defile not my ſanctuary.

26 For the Lord knoweth all them that ſin againſt

againſt him, and therefore delivereth he them unto death and deſtruction.

27 For now are the plagues come upon the whole earth, and ye ſhall remain in them: for God ſhall not deliver you, becauſe ye have ſinned againſt him.

28 ¶ Behold, an horrible viſion, and the appearance thereof from the eaſt:

29 Where the nations of the dragons of Arabia ſhall come out with many chariots, and the multitude of them ſhall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Alſo the Carmanians raging in wrath ſhall go forth as the wild boars of the wood, and with great power ſhall they come, and join battle with them, and ſhall waſte a portion of the land of the Aſſyrians.

31 And then ſhall the dragons have the upper hand, remembering their nature; and if they ſhall turn themſelves, conſpiring together in great power to perſecute them,

32 Then theſe ſhall be troubled, and keep ſilence through their power, and ſhall flee.

33 And from the land of the Aſſyrians ſhall the enemy beſiege them, and conſume ſome of them, and in their hoſt ſhall be fear and dread, and ſtrife among their kings.

34 Behold, clouds from the eaſt, and from the north, unto the ſouth, and they are very horrible to look upon, full of wrath and ſtorm.

35 They ſhall ſmite one upon another, and they ſhall ſmite down a great multitude of ſtars

upon

upon the earth, even their own ſtar; and blood ſhall be from the ſword unto the belly,

36 And dung of men unto the camel's hough.

37 And there ſhall be great fearfulneſs and trembling upon earth: and they that ſee the wrath ſhall be afraid, and trembling ſhall come upon them.

38 And then ſhall there come great ſtorms from the ſouth, and from the north, and another part from the weſt.

39 And ſtrong winds ſhall ariſe from the eaſt, and ſhall open it; and the cloud which he raiſed up in wrath, and the ſtar ſtirred to cauſe fear toward the eaſt and weſt-wind, ſhall be deſtroyed.

40 The great and mighty clouds ſhall be lifted up full of wrath, and the ſtar that they may make all the earth afraid, and them that dwell therein; and they ſhall pour out over every high and eminent place, an horrible ſtar.

41 Fire and hail, and flying ſwords, and many waters, that all fields may be full, and all rivers with the abundance of great waters.

42 And they ſhall break down the cities and walls, mountains and hills, trees of the wood, and graſs of the meadows, and their corn.

43 And they ſhall go ſtedfaſtly unto Babylon, and make her afraid.

44 They ſhall come to her and beſiege her, the ſtar and all wrath ſhall they pour out upon her,

V. 43. *And they ſhall go ſtedfaſtly unto Babylon*—Babylon and Aſia are next threatened, for their whoredoms and idolatrous inventions, with poverty, famine, ſword, and peſtilence, deſtruction and death; their children were to be carried into captivity, and their land totally ſpoiled and laid waſte.

her: then ſhall the duſt and ſmoke go up unto the heaven, and all that be about her ſhall bewail her.

45 And they that remain under her, ſhall do ſervice unto them that have put her in fear.

46 And thou, Aſia, that art partaker of the hope of Babylon, and art the glory of her perſon:

47 Wo be unto thee, thou wretch, becauſe thou haſt made thyſelf like unto her; and haſt decked thy daughters in whoredom, that they might pleaſe and glory in thy lovers, which have always deſired to commit whoredom with thee!

48 Thou haſt followed her that is hated in all her works and inventions: therefore ſaith God,

49 I will ſend plagues upon thee; widowhood, poverty, famine, ſword and peſtilence, to waſte thy houſes with deſtruction and death.

50 And the glory of thy power ſhall be dried up as a flower, when the heat ſhall ariſe that is ſent over thee.

51 Thou ſhalt be weakened as a poor woman with ſtripes, and as one chaſtiſed with wounds, ſo that the mighty and lovers ſhall not be able to receive thee.

52 Would I with jealouſy have ſo proceeded againſt thee, ſaith the Lord,

53 If thou hadſt not always ſlain my choſen, exalting the ſtroke of thine hands, and ſaying over their dead, when thou waſt drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom ſhall be in thy boſom, therefore ſhalt thou receive recompenſe.

56 Like as thou haſt done unto my choſen, ſaith the Lord, even ſo ſhall God do unto thee, and ſhall deliver thee into miſchief.

57 Thy children ſhall die of hunger, and thou ſhalt fall through the ſword: thy cities ſhall be broken down, and all thine periſh with the ſword in the field.

58 They that be in the mountains ſhall die of hunger, and eat their own fleſh, and drink their own blood, for very hunger of bread, and thirſt of water.

59 Thou as unhappy ſhalt come through the ſea, and receive plagues again.

60 And in the paſſage they ſhall ruſh on the idle city, and ſhall deſtroy ſome portion of thy land, and conſume part of thy glory, and ſhall return to Babylon that was deſtroyed.

61 And thou ſhalt be caſt down by them as ſtubble, and they ſhall be unto thee as fire;

62 And ſhall conſume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees ſhall they burn up with fire.

63 Thy children ſhall they carry away captive, and look, what thou haſt, they ſhall ſpoil it, and marr the beauty of thy face.

CHAP.

## CHAP. XVI.

1. *Babylon and other places are threatened.* 40. *The ſervants of the Lord muſt look for troubles, &c.*

WO be unto thee, Babylon, and Aſia! wo be unto thee, Egypt, and Syria!

2 Gird up yourſelves with clothes of ſack and hair, bewail your children, and be ſorry; for your deſtruction is at hand.

3 A ſword is ſent upon you, and who may turn it back?

4 A fire is ſent among you, and who may quench it?

5 Plagues are ſent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in ſtubble, when it hath begun to burn?

7 May one turn again the arrow that is ſhot of a ſtrong archer?

8 The mighty Lord ſendeth the plagues, and who is he that can drive them away?

9 A fire ſhall go forth from his wrath, and who is he that may quench it?

10 He ſhall caſt lightnings, and who ſhall not fear? he ſhall thunder, and who ſhall not be afraid?

11 The Lord ſhall threaten, and who ſhall not be utterly beaten to powder at his preſence?

12 The earth quaketh, and the foundations thereof; the ſea ariſeth up with waves from the deep, and the waves of it are troubled, and the

fiſhes thereof alſo, before the Lord, and before the glory of his power :

13 For ſtrong is his right hand that bendeth the bow, his arrows that he ſhooteth are ſharp, and ſhall not miſs, when they begin to be ſhot into the ends of the world.

14 Behold, the plagues are ſent, and ſhall not return again, until they come upon the earth.

15 The fire is kindled, and ſhall not be put out, till it conſume the foundation of the earth.

16 Like as an arrow which is ſhot of a mighty archer, returneth not backward: even ſo the plagues that ſhall be ſent upon earth, ſhall not return again.

17 Wo is me! wo is me! who will deliver me in thoſe days?

18 The beginning of ſorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers ſhall ſtand in fear; the beginning of evils: what ſhall I do when theſe evils ſhall come?

19 Behold famine and plague, tribulation and anguiſh, are ſent as ſcourges for amendment.

20 But for all theſe things they ſhall not turn from their wickedneſs, nor be alway mindful of the ſcourges.

21 Behold, victuals ſhall be ſo good cheap upon earth, that they ſhall think themſelves to be in good caſe, and even then ſhall evils grow upon earth, ſword, famine, and great confuſion.

22 For

22 For many of them that dwell upon earth, ſhall periſh of famine; and the other that eſcape the hunger, ſhall the ſword deſtroy.

23 And the dead ſhall be caſt out as dung, and there ſhall be no man to comfort them: for the earth ſhall be waſted, and the cities ſhall be caſt down.

24 There ſhall be no man left to till the earth, and to ſow it.

25 The trees ſhall give fruit, and who ſhall gather them?

26 The grapes ſhall ripen, and who ſhall tread them? for all places ſhall be deſolate of men:

27 So that one man ſhall deſire to ſee another, and to hear his voice.

28 For of a city there ſhall be ten left, and two of the field, which ſhall hide themſelves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives, upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left ſome cluſters of them that diligently ſeek through the vineyard:

31 Even ſo in thoſe days there ſhall be three or four left by them that ſearch their houſes with the ſword.

32 And the earth ſhall be laid waſte, and the fields thereof ſhall wax old, and her ways, and all her paths ſhall grow full of thorns, becauſe no man ſhall travel there-through.

33 The virgins ſhall mourn, having no bride-

grooms;

grooms; the women ſhall mourn, having no huſbands; their daughters ſhall mourn, having no helpers.

34 In the wars ſhall their bridegrooms be deſtroyed, and their huſbands ſhall periſh of famine.

35 Hear now theſe things, and underſtand them, ye ſervants of the Lord.

36 Behold, the word of the Lord, receive it: believe not the gods of whom the Lord ſpake.

37 Behold, the plagues draw nigh, and are not ſlack.

38 As when a woman with child in the ninth month, bringing forth her ſon, within two or three hours of her birth, great pains compaſs her womb, which pains, when the child cometh forth, they ſlack not a moment:

39 Even ſo ſhall not the plagues be ſlack to come upon the earth, and the world ſhall mourn, and ſorrow ſhall come upon it on every ſide.

40 O my people, hear my word: make you ready to the battle, and in thoſe evils, be even as pilgrims upon the earth.

41 He that ſelleth, let him be as he that fleeth away: and he that buyeth, as one that will loſe:

42 He that occupieth merchandiſe, as he that had no profit by it: and he that buildeth, as he that ſhall not dwell therein:

43 He that ſoweth, as if he ſhould not reap: ſo alſo he that planteth the vineyard, as he that ſhall not gather the grapes:

44 They that marry, as they that ſhall get no children;

children; and they that marry not, as the widowers.

45 And therefore they that labour, labour in vain:

46 For ſtrangers ſhall reap their fruits, and ſpoil their goods, overthrow their houſes, and take their children captives, for in captivity and famine ſhall they get children.

47 And they that occupy their merchandiſe with robbery, the more they deck their cities, their houſes, their poſſeſſions, and their own perſons:

48 The more will I be angry with them for their ſin, ſaith the Lord.

49 Like as an whore envieth a right honeſt and virtuous woman:

50 So ſhall righteouſneſs hate iniquity, when ſhe decketh herſelf, and ſhall accuſe her to her face, when he cometh that ſhall defend him that diligently ſearcheth out every ſin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity ſhall be taken away out of the earth, and righteouſneſs ſhall reign among you.

53 Let not the ſinner ſay, that he hath not ſinned: for God ſhall burn coals of fire upon his head, which ſaith before the Lord God and his glory, I have not ſinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts:

55 Which

55 Which ſpake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created.

56 In his word were the ſtars made, and he knoweth the number of them.

57 He ſearcheth the deep, and the treaſures thereof; he hath meaſured the ſea, and what it containeth.

58 He hath ſhut the ſea in the midſt of the waters, and with his word hath he hanged the earth upon the waters.

59 He ſpreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the deſart hath he made ſprings of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midſt of the body, and gave him breath, life, and underſtanding.

62 Yea, and the Spirit of Almighty God, which made all things, and ſearcheth out all hidden things in the ſecrets of the earth,

63 Surely he knoweth your inventions, and what you think in your hearts, even them that ſin, and would hide their ſin.

64 Therefore hath the Lord exactly ſearched out all your works, and he will put you all to ſhame.

65 And when your ſins are brought forth, ye ſhall be aſhamed before men, and your own ſins ſhall be your accuſers in that day.

66 What

66 What will ye do? or how will ye hide your ſins before God and his angels?

67 Behold, God himſelf is the judge, fear him: leave off from your ſins, and forget your iniquities, to meddle no more with them for ever; ſo ſhall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they ſhall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that conſent unto them ſhall be had in deriſion, and in reproach, and trodden under foot.

70 For there ſhall be in every place, and in the next cities, a great inſurrection upon thoſe that fear the Lord.

71 They ſhall be like madmen, ſparing none, but ſtill ſpoiling and deſtroying thoſe that fear the Lord.

72 For they ſhall waſte and take away their goods, and caſt them out of their houſes.

73 Then ſhall they be known, who are my choſen, and they ſhall be tried as the gold in the fire.

74 Hear, O ye my beloved, ſaith the Lord: behold, the days of trouble are at hand, but I will deliver you from the ſame.

75 Be ye not afraid, neither doubt; for God is your guide,

76 And the guide of them who keep my commandments and precepts, ſaith the Lord God:

Let not your ſins weigh you down, and let not your iniquities lift up themſelves.

77 Wo be unto them that are bound with their ſins, and covered with their iniquities, like as a field is covered over with buſhes, and the path thereof covered with thorns, that no man may travel through.

78 It is left undreſſed, and is caſt into the fire, to be conſumed therewith.

THE

# THE BOOK OF TOBIT.

## CHAP. I.

1. *Tobit's ſtock and devotion in his youth;* 9. *His marriage,* 10. *and captivity;* 13. *his preferment,* 16. *alms, and charity in burying the dead.*

THE book of the words of Tobit, ſon of Tobiel, the ſon of Ananiel, the ſon of Aduel, the ſon of Gabael, of the ſeed of Aſael, of the tribe of Nephthali,

2 Who in the time of Enemeſſar king of the Aſſyrians, was led captive out of Thiſbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aſer.

*Tobit*—The book of Tobit was never deemed as canonical, except by a decree of the counſel of Trent, and in all probability was never ſeen by the antient Jewiſh church. It has, however, been allowed by the generality of the fathers of the Chriſtian Church, to be a true hiſtory of this particular family, a good example of charity and benevolence, and an excellent pattern of paternal care and filial obedience.

V. 1. *The book of the words of Tobit*—Tobit in this chapter gives an account of his family and tribe; and adds, that he had continued all the days of his life to walk in the ways of truth and juſtice, and to ſhew kindneſs to the children of his people, who groaned under heavy afflictions.

3 I Tobit have walked all the days of my life in the way of truth and juſtice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Aſſyrians.

4 And when I was in mine own country, in the land of Iſrael, being but young, all the tribe of Nephthali my father, fell from the houſe of Jeruſalem, which was choſen out of all the tribes of Iſrael, that all the tribes ſhould ſacrifice *there*, where the temple of the habitation of the moſt High was conſecrated and built for all ages.

5 Now all the tribes which together revolted, and the houſe of my father Nephthali, ſacrificed unto the heifer Baal.

6 But I alone went often to Jeruſalem at the feaſts, as it was ordained unto all the people of Iſrael, by an everlaſting decree, having the firſt fruits and tenths of increaſe, with that which was firſt ſhorn; and then gave I at the altar to the prieſts the children of Aaron.

7 The firſt tenth part of all increaſe I gave to the ſons of Aaron, who miniſtered at Jeruſalem: another tenth part I ſold away, and went and ſpent it every year at Jeruſalem:

8 And the third I gave unto them to whom it was meet, as Deborah my father's mother had commanded me, becauſe I was left an orphan by my father.

9 ¶ Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And

10 ¶ And when we were carried away captives to Nineve, all my brethren, and thoſe that were of my kindred, did eat of the bread of the Gentiles.

11 But I kept myſelf from eating;

12 Becauſe I remembered God with all my heart.

13 ¶ And the moſt High gave me grace and favour before Enemeſſar, ſo that I was his purveyor.

14 And I went into Media, and left in truſt with Gabael, the brother of Gabrias, at Rages a city of Media, ten talents of ſilver.

15 Now when Enemeſſar was dead, Sennacherib his ſon reigned in his ſtead; whoſe eſtate was troubled, that I could not go into Media.

16 ¶ And in the time of Enemeſſar, I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I ſaw any of my nation dead, or caſt about the walls of Nineve, I buried him.

18 And if the king Sennacherib had ſlain any, when he was come, and fled from Judea, I buried them privily; (for in his wrath he killed many) but their bodies were not found when they were ſought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myſelf; underſtanding that I was ſought for to be put to death, I withdrew myſelf for fear.

20 Then all my goods were forcibly taken away

away, neither was there any thing left me, beſides my wife Anna, and my ſon Tobias.

21 And there paſſed not five and fifty days, before two of his ſons killed him, and they fled into the mountains of Ararath, and Sarchedonus his ſon reigned in his ſtead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's ſon.

22 And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the ſignet, and ſteward, and overſeer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's ſon.

## CHAP. II.

1. *Tobit leaveth his meat to bury the dead,* 10. *and becometh blind.*

NOW when I was come home again, and my wife Anna was reſtored unto me, with my ſon Tobias, in the feaſt of Pentecoſt, which is the holy feaſt of the ſeven weeks, there was a good dinner prepared me, in the which I ſat down to eat.

2 And when I ſaw abundance of meat, I ſaid to my ſon, Go and bring what poor man ſoever thou ſhalt find out of our brethren, who is mindful of the Lord; and lo, I tarry for thee.

3 But he came again, and ſaid, Father, one of our nation is ſtrangled, and is caſt out in the market-place.

4 Then

4 Then before I had taſted of any meat, I ſtarted up, and took him up into a room until the going down of the ſun,

5 Then I returned, and waſhed myſelf, and ate my bread in heavineſs,

6 Remembering that prophecy of Amos, as he ſaid, Your feaſts ſhall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the ſun, I went and made a grave, and buried him.

8 But my neighbours mocked me, and ſaid, This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo, he burieth the dead again.

9 The ſame night alſo I returned from the burial, and ſlept by the wall of my court-yard, being polluted, and my face was uncovered:

10 And I knew not that there were ſparrows in the wall, and mine eyes being open, the ſparrows muted warm dung into my eyes, and a whiteneſs came in mine eyes, and I went to the phyſicians, but they helped me not: Moreover, Achiacharus did nouriſh me until I went into Elymais.

11 And my wife Anna did take women's work to do.

V. 4. *Then before I had taſted any meat*—We have here a very remarkable inſtance of humanity. Tobit on hearing that an Iſraelite was ſlain, would not taſte any meat till he had taken up the body, and conveyed it to his chamber, in order to bury it during the darkneſs of the night. He well knew what he had to expect from the king of Nineveh, ſhould he be informed of this tranſgreſſion, and had ſuffered before ſeverely on the ſame account; but danger could not deter him from performing an action of charity; and rather chooſe to expoſe him to the fury of Sarchedonus, than let the dead body of one of his brethren remain expoſed in the ſtreet.

12 And

12 And when ſhe had ſent them home to the owners, they paid her wages, and gave her alſo beſides a kid.

13 And when it was in my houſe, and began to cry, I ſaid unto her, From whence is this kid? is it not ſtolen? render it to the owners, for it is not lawful to eat any thing that is ſtolen.

14 But ſhe replied upon me, It was given for a gift more than the wages: howbeit, I did not believe her, but bade her render it to the owners: and I was abaſhed at her. But ſhe replied upon me, Where are thine alms, and thy righteous deeds? behold, thou and all thy works are known.

## CHAP. III.

1. *Tobit grieved with his wife's taunts, prayeth.* 11. *Sara reproached by her father's maids, prayeth alſo.* 17. *An angel is ſent to help them both.*

THEN I being grieved, did weep, and in my ſorrow prayed, ſaying,

2 O Lord, thou art juſt, and all thy works, and all thy ways are mercy and truth, and thou judgeſt truly and juſtly for ever.

3 Remember me, and look on me; puniſh me not for my ſins and ignorances, and *the ſins of* my fathers, who have ſinned before thee:

4 For they obeyed not thy commandments: wherefore thou haſt delivered us for a ſpoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are diſperſed.

5 And now thy judgments are many and true:

Deal

deal with me according to my ſins, and my father's: becauſe we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as ſeemeth beſt unto thee, and command my ſpirit to be taken from me, that I may be diſſolved, and become earth: for it is profitable for me to die, rather than to live, becauſe I have heard falſe reproaches, and have much ſorrow: command therefore that I may now be delivered out of this diſtreſs, and go into the everlaſting place: turn not thy face away from me.

7 It came to paſs the ſame day, that in Ecbatane a city of Media, Sara the daughter of Raguel was alſo reproached by her father's maids:

8 Becauſe that ſhe had been married to ſeven huſbands, whom Aſmodeus the evil ſpirit had killed before they had lien with her. Doſt thou not know, ſaid they, that thou haſt ſtrangled thine huſbands? thou haſt had already ſeven huſbands, neither waſt thou named after any of them.

9 Wherefore doſt thou beat us for them? If they be dead, go thy ways after them, let us never ſee of thee either ſon or daughter.

10 When ſhe heard theſe things, ſhe was very ſorrowful, ſo that ſhe thought to have ſtrangled herſelf; and ſhe ſaid, I am the only daughter of my father, and if I do this, it ſhall be a reproach unto him, and I ſhall bring his old age with ſorrow unto the grave.

11 ¶ Then ſhe prayed toward the window, and ſaid, Bleſſed art thou, O Lord my God, and

thine holy and glorious name is bleſſed, and honourable for ever: let all thy works praiſe thee for ever.

12 And now, O Lord, I ſet mine eyes and my face toward thee,

13 And ſay, Take me out of the earth, that I may hear no more the reproach.

14 Thou knoweſt, Lord, that I am pure from all ſin with man,

15 And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinſman, nor any ſon of his alive, to whom I may keep myſelf for a wife: my ſeven huſbands are already dead: and why ſhould I live? but if it pleaſe not thee that I ſhould die, command ſome regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majeſty of the great God.

17 ¶ And Raphael was ſent to heal them both, that is, to ſcale away the whiteneſs of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the ſon of Tobit; and to bind Aſmodeus the evil ſpirit, becauſe ſhe belonged to Tobias by right of inheritance. The ſelf-ſame time came Tobit home, and entered into his houſe, and Sara the daughter of Raguel came down from her upper chamber.

## CHAP. IV.

3. *Tobit giveth inſtruction to his ſon Tobias,* 20. *And telleth him of money left with Gabael in Media.*

IN

IN that day Tobit remembered the money which he had committed to Gabael in Rages of Media:

2 And ſaid with himſelf, I have wiſhed for death; wherefore do I not call for my ſon Tobias, that I may ſignify to him *of the money* before I die?

3 And when he had called him, he ſaid, My ſon, when I am dead, bury me; and deſpiſe not thy mother, but honour her all the days of thy life, and do that which ſhall pleaſe her, and grieve her not.

4 Remember, my ſon, that ſhe ſaw many dangers for thee, *when thou waſt* in her womb; and when ſhe is dead, bury her by me in one grave.

5 My ſon, be mindful of the Lord our God all thy days, and let not thy will be ſet to ſin, or to tranſgreſs his commandments: do uprightly all thy life long, and follow not the ways of unrighteouſneſs.

6 For if thou deal truly, thy doings ſhall proſperouſly ſucceed to thee, and to all them that live juſtly.

7 Give alms of thy ſubſtance: and when thou giveſt alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God ſhall not be turned away from thee.

V. 3. *My ſon when I am dead, bury me, and deſpiſe not thy mother, &c.*— The inſtructions of Tobit to his ſon Tobias ſhould be read with attention, and imprinted on the memory of every youth; for they contain directions that cannot fail of conducting him through the wilderneſs of this world with ſafety and applauſe, they will teach them the duties they owe to their parents and fellow mortals, and direct them to obſerve the precepts of religion; and obey the commandments of the moſt High.

8 If

8 If thou haſt abundance, give alms accordingly: if thou haſt but a little, be not afraid to give according to that little:

9 For thou layeſt up a good treaſure for thyſelf againſt the day of neceſſity.

10 Becauſe that alms do deliver from death, and ſuffereth not to come into darkneſs.

11 For alms is a good gift unto all that give it in the ſight of the moſt High.

12 Beware of all whoredom, my ſon, and chiefly take a wife of the ſeed of thy fathers, and take not a ſtrange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Iſaac, and Jacob: remember, my ſon, that our fathers from the beginning, even that they all married wives of their own kindred, and were bleſſed in their children, and their ſeed ſhall inherit the land.

13 Now therefore, my ſon, love thy brethren, and deſpiſe not in thy heart thy brethren, the ſons and daughters of thy people, in not taking a wife of them: for in pride is deſtruction and much trouble, and in lewdneſs is decay and great want: for lewdneſs is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou ſerve God, he will alſo repay thee: be circumſpect, my ſon, in all things thou doeſt, and be wiſe in all thy converſation.

15 Do that to no man which thou hateſt: drink not wine to make thee drunken: neither let drunkenneſs go with thee in thy journey.

16 Give

16 Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms; and let not thine eye be envious when thou giveſt alms.

17 Pour out thy bread on the burial of the juſt, but give nothing to the wicked.

18 Aſk counſel of all that are wiſe, and deſpiſe not any counſel that is profitable.

19 Bleſs the Lord thy God alway, and deſire of him, that thy ways may be directed, and that all thy paths and counſels may proſper: for every nation hath not counſel; but the Lord himſelf giveth all good things, and he humbleth whom he will, as he will; now therefore, my ſon, remember my commandments, neither let them be put out of thy mind.

20 ¶ And now I ſignify this to thee, that I committed ten talents to Gabael, the ſon of Gabrias at Rages in Media.

21 And fear not, my ſon, that we are made poor: for thou haſt much wealth, if thou fear God, and depart from all ſin, and do that which is pleaſing in his ſight.

## CHAP. V.

*6. The angel goeth with Tobias into Media: 17. His mother is grieved for his departure.*

TOBIAS then anſwered, and ſaid, Father, I will do all things which thou haſt commanded me.

2 But how can I receive the money, ſeeing I know him not?

3 Then he gave him the hand-writing, and ſaid

ſaid unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages, and go, and receive the money.

4 Therefore when he went to ſeek a man, he found Raphael that was an angel.

5 But he knew not; and he ſaid unto him, Canſt thou go with me to Rages? and knoweſt thou thoſe places well?

6 To whom the angel ſaid, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias ſaid unto him, Tarry for me till I tell my father.

8 Then he ſaid unto him, Go, and tarry not: So he went in, and ſaid to his father, Behold, I have found one which will go with me. Then he ſaid, Call him unto me, that I may know of what tribe he is, and whether he be a truſty man to go with thee.

9 So he called him, and he came in, and they ſaluted one another.

10 Then Tobit ſaid unto him, Brother, ſhew me of what tribe and family thou art.

11 To whom he ſaid, Doſt thou ſeek for a tribe or family, or an hired man to go with thy ſon? Then Tobit ſaid unto him, I would know, brother, thy kindred and name.

12 Then he ſaid, I am Azarias, the ſon of Ananias the great, and of thy brethren.

13 Then Tobit ſaid, Thou art welcome, bro-

V. 4. *He found Raphael that was an angel*—Tobias obeyed the directions of his father, and went out to find a man to accompany him in his journey: and as he was paſſing through the ſtreet, the angel Raphael appeared to him in the form of a young Iſraelite and offered to conduct him to his father's friend Gabael, at Rages, at whoſe houſe he had lodged.

ther;

ther; be not now angry with me, becauſe I have enquired to know thy tribe and thy family, for thou art my brother, of an honeſt and good ſtock: for I know Ananias and Jonathas, ſons of that great Samaias; as we went together to Jeruſalem to worſhip, and offered the firſt-born, and the tenths of the fruits, and they were not ſeduced with the error of our brethren: my brother, thou art of a good ſtock:

14 But tell me what wages ſhall I give thee? *wilt thou* a drachme a day, and things neceſſary, as to mine own ſon?

15 Yea, moreover, if ye return ſafe, I will add ſomething to thy wages.

16 So they were well pleaſed. Then ſaid he to Tobias, Prepare thyſelf for the journey, and God ſend you a good journey. And when his ſon had prepared all things for the journey, his father ſaid, Go thou with this man, and God, which dwelleth in heaven, proſper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 ¶ But Anna his mother wept, and ſaid to Tobit, Why haſt thou ſent away our ſon? Is he not the ſtaff of our hand, in going in and out before us?

18 Be not greedy to add money to money: but let it be as refuſe in reſpect of our child.

19 For that which the Lord hath given us to live with, doth ſuffice us.

20 Then ſaid Tobit to her, Take no care, my

my ſiſter; he ſhall return in ſafety, and thine eyes ſhall ſee him.

21 For the good angel will keep him company, and his journey ſhall be proſperous, and he ſhall return ſafe.

22 Then ſhe made an end of weeping.

## CHAP. VI.

*4. The angel biddeth Tobias to take the liver, heart, and gall out of a fiſh,* 16. *and teacheth how to drive the wicked ſpirit away.*

AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to waſh himſelf, a fiſh leaped out of the river, and would have devoured him.

3 Then the angel ſaid unto him, Take the fiſh: And the young man laid hold of the fiſh, and drew it to land.

4 ¶ To whom the angel ſaid, Open the fiſh, and take the heart, and the liver, and the gall, and put them up ſafely.

5 So the young man did as the angel commanded him; and when they had roaſted the fiſh, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man ſaid to the angel, Brother Azarius, to what uſe is the heart, and the liver, and the gall of the fiſh?

7 And he ſaid unto him, Touching the heart, and the liver, if a devil or an evil ſpirit trouble any, we muſt make a ſmoke thereof before the man

man or the woman, and the party ſhall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath whiteneſs in his eyes, and he ſhall be healed.

9 And when they were come near to Rages,

10 The angel ſaid to the young man, Brother, to-day we ſhall lodge with Raguel, who is thy couſin; he alſo hath one only daughter named Sara; I will ſpeak for her that ſhe may be given thee for a wife.

11 For to thee doth the right of her appertain, ſeeing thou only art of her kindred.

12 And the maid is fair and wiſe: now therefore hear me, and I will ſpeak to her father; and when we return from Rages, we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moſes, but he ſhall be guilty of death, becauſe the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man anſwered the angel, I have heard, brother Azarias, that this maid hath been given to ſeven men, who all died in the marriage-chamber.

14 And now I am the only ſon of my father, and I am afraid, leſt if I go in unto her, I die as the other before: for a wicked ſpirit loveth her, which hurteth no body, but thoſe which come unto her; wherefore I alſo fear leſt I die, and bring my father's and my mother's life (becauſe of me) to the grave with ſorrow; for they have no other ſon to bury them.

15 Then the angel ſaid unto him, Doſt thou not remember the precepts which thy father gave thee, that thou ſhouldeſt marry a wife of thine own kindred? Wherefore hear me, O my brother, for ſhe ſhall be given thee to wife, and make thou no reckoning of the evil ſpirit; for this ſame night ſhall ſhe be given thee in marriage.

16 And when thou ſhalt come into the marriage-chamber, thou ſhalt take the aſhes of perfume, and ſhalt lay upon them ſome of the heart and liver of the fiſh, and ſhalt make a ſmoke with it:

17 And the devil ſhall ſmell it, and flee away, and never come again any more: but when thou ſhalt come to her, riſe up both of you, and pray to God which is merciful, who will have pity on you, and ſave you: fear not, for ſhe is appointed unto thee from the beginning; and thou ſhalt preſerve her, and ſhe ſhall go with thee. Moreover, I ſuppoſe that ſhe ſhall bear thee children. Now when Tobias had heard theſe things, he loved her, and his heart was effectually joined to her.

## CHAP. VII.

12. *Raguel giveth Tobias his daughter in marriage;* 17. *ſhe is conveyed to her chamber, and weepeth:* 18. *her mother comforteth her:*

AND when they were come to Ecbatane, they came to the houſe of Raguel, and

V. 15. *Doſt thou not remember the precepts which thy father gave thee*— The angel to remove the fears of Tobias, told him, that the perſons over whom the evil ſpirits had power were ſuch as married without the fear of the Almighty, and only to ſatisfy their brutal appetites, but that if he followed his inſtructions he would be able to drive the evil ſpirit from the houſe.

Sara

Sara met them: and after they had ſaluted one another, ſhe brought them into the houſe.

2 Then ſaid Raguel to Edna his wife, How like is this young man to Tobit my couſin!

3 And Raguel aſked them, From whence are you, brethren? To whom they ſaid, We are of the ſons of Nephthalim, which are captives in Nineve.

4 Then he ſaid to them, Do ye know Tobit our kinſman? and they ſaid, We know him. Then ſaid he, Is he in good health?

5 And they ſaid, He is both alive, and in good health: and Tobias ſaid, He is my father.

6 Then Raguel leaped up, and kiſſed him, and wept,

7 And bleſſed him, and ſaid unto him, Thou art the ſon of an honeſt and good man: but when he had heard that Tobit was blind, he was ſorrowful, and wept.

8 And likewiſe Edna his wife and Sara his daughter wept. Moreover, they entertained them chearfully; and after that they had killed a ram of the flock, they ſet ſtore of meat on the table. Then ſaid Tobias to Raphael, Brother Azarias, ſpeak of thoſe things of which thou didſt talk in the way, and let this buſineſs be diſpatched.

9 So he communicated the matter with Raguel: and Raguel ſaid to Tobias, Eat and drink, and make merry:

10 For it is meet that thou ſhouldeſt marry my daughter: nevertheleſs, I will declare unto thee the truth.

11 I have

11 I have given my daughter in marriage to ſeven men, who died that night they came in unto her: nevertheleſs, for the preſent be merry. But Tobias ſaid, I will eat nothing here, till we agree, and ſwear one to another.

12 ¶ Raguel ſaid, Then take her from henceforth according to the manner, for thou art her couſin, and ſhe is thine, and the merciful God give you good ſucceſs in all things.

13 Then he called his daughter Sara, and ſhe came to her father, and he took her by the hand, and gave her to be wife to Tobias, ſaying, Behold, take her after the law of Moſes, and lead her away to thy father: and he bleſſed them;

14 And called Edna his wife, and took paper, and did write an inſtrument *of covenants*, and ſealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and ſaid unto her, Siſter, prepare another chamber, and bring her in thither.

17 ¶ Which when ſhe had done as he had bidden her, ſhe brought her thither; and ſhe wept, and ſhe received the tears of her daughter, and ſaid unto her,

18 ¶ Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy ſorrow: be of good comfort, my daughter.

V. 8. *Then ſaid Tobias to Raphael, Brother Azarius, ſpeak of thoſe things of which thou didſt talk in the way*— This marriage of Tobias with Sara, ſeems to have been effected by the peculiar interference of God, that the law of Moſes might not in any wiſe be infringed.

CHAP.

## CHAP. VIII.

3. *Tobias driveth the wicked ſpirit away:* 4. *He and his wife riſe up to pray.*

AND when they had ſupped they brought Tobias in unto her.

2 And as he went, he remembered the words of Raphael, and took the aſhes of the perfumes, and put the heart, and the liver of the fiſh thereupon, and made a ſmoke *therewith*.

3 ¶ The which ſmell when the evil ſpirit had ſmelled, he fled into the utmoſt parts of Egypt, and the angel bound him.

4 ¶ And after that they were both ſhut in together, Tobias roſe out of the bed, and ſaid, Siſter, ariſe, and let us pray that God would have pity on us.

5 Then began Tobias to ſay, Bleſſed art thou, O God of our fathers, and bleſſed *is* thy holy and glorious name for ever; let the heavens bleſs thee, and all thy creatures.

6 Thou madeſt Adam, and gaveſt him Eve his wife for an helper and ſtay: of them came mankind: Thou haſt ſaid, It is not good that man ſhould be alone; let us make unto him an aid like unto himſelf.

7 And now, O Lord, I take not this my ſiſter for luſt, but uprightly: *therefore* mercifully ordain that we may become aged together.

8 And ſhe ſaid with him, Amen.

• V. 5. *Bleſſed art thou, &c.* — This prayer which Tobias offered to the Almighty is very pious and well adapted to the occaſion; nor is it an improper form to be uſed by every new married couple, even in our days.

9 So

9 So they ſlept both that night. And Raguel aroſe, and went and made a grave,

10 Saying, I *fear* leſt he alſo be dead.

11 But when Raguel was come into his houſe,

12 He ſaid unto his wife Edna, Send one of the maids, and let her ſee whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in and found them both aſleep.

14 And came forth, and told them that he was alive.

15 Then Raguel praiſed God, and ſaid, O God, thou art worthy to be praiſed with all pure and holy praiſe; therefore let thy ſaints praiſe thee with all thy creatures; and let all thine angels, and elect praiſe thee for ever.

16 Thou art to be praiſed, for thou haſt made me joyful; and that is not to come to me, which I ſuſpected; but thou haſt dealt with us according to thy great mercy.

17 Thou art to be praiſed, becauſe thou haſt had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finiſh their life in health, with joy and mercy.

18 Then Raguel bade his ſervant to fill the grave.

19 And he kept the wedding-feaſt fourteen days.

20 For before the days of the marriage were finiſhed, Raguel had ſaid unto him by an oath,

that

that he ſhould not depart till the fourteen days of the marriage were expired,

21 And then he ſhould take the half of his goods, and go in ſafety to his father; and ſhould have the reſt when I and my wife be dead.

## CHAP. IX.

1. *Tobias ſendeth the angel unto Gabael for the money.* 6. *The angel bringeth it and Gabael to the wedding.*

THEN Tobias called Raphael, and ſaid unto him,

2 Brother Azarias, take with thee a ſervant, and two camels, and go to Rages in Media, to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath ſworn that I ſhall not depart.

4 But my father counteth the days, and if I tarry long, he will be very ſorry.

5 So Raphael went out, and lodged with Gabael, and gave him the hand-writing: who brought forth bags which were ſealed up, and gave them to him.

6 ¶ And early in the morning, they went forth both together, and came to the wedding, and Tobias bleſſed his wife.

## CHAP. X.

1. *Tobit and his wife long for their ſon:* 7. *She will not be comforted by her huſband.*

NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not,

V. 1. *Then Tobias called Raphael, &c.*—In this chapter the filial duty, and tender regard of Tobias for his aged parents is very remarkable. The

2 Then

2 Then Tobit ſaid, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very ſorry.

4 Then his wife ſaid to him, My ſon is dead, ſeeing he ſtayeth long; and ſhe began to bewail him, and ſaid,

5 *Now I care for nothing*, my ſon, *ſince I have let thee go*, the light of mine eyes.

6 To whom Tobit ſaid, Hold thy peace, take no care, for he is ſafe.

7 But ſhe ſaid, Hold thy peace, and deceive me not; my ſon is dead: and ſhe went out every day into the way which they went, and did eat no meat on the day time, and ceaſed not whole nights to bewail her ſon Tobias, until the fourteen days of the wedding were expired, which Raguel had ſworn that he ſhould ſpend there. Then Tobias ſaid to Raguel, Let me go, for my father and my mother look no more to ſee me.

8 But his father-in-law ſaid unto him, Tarry with me, and I will ſend to thy father, and they ſhall declare unto him how things go with thee.

9 But Tobias ſaid, No, but let me go to my father.

10 Then Raguel aroſe, and gave him Sara his wife, and half his goods, ſervants, and cattle, and money:

kind entertainment, the feaſting and rejoicing, with which his father-in-law endeavoured to amuſe him, nor even the delight which he doubtleſs took in the company of his new bride, could baniſh from his thoughts the care and concern in which he reaſonably imagined his aged parents were involved on his account: an excellent pattern for children, and well worthy their ſerious conſideration and imitation.

11 And

11 And he bleſſed them, and ſent them away, ſaying, The God of heaven give you a proſperous journey, my children.

12 And he ſaid to his daughter, Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee: and he kiſſed her. Edna alſo ſaid to Tobias, The Lord of heaven reſtore thee, my dear brother, and grant that I may ſee thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of ſpecial truſt; wherefore do not intreat her evil.

## CHAP. XI.

6. *Tobias' mother ſpieth her ſon coming:* 17. *His father welcometh his daughter-in-law.*

AFTER theſe things Tobias went his way praiſing God that he had given him a proſperous journey, and bleſſed Raguel, and Edna his wife, and went on his way till they drew near to Nineve.

2 Then Raphael ſaid to Tobias, Thou knoweſt, brother, how thou didſt leave thy father.

3 Let us haſte before thy wife, and prepare the houſe:

4 And take in thine hand the gall of the fiſh. So they went their way, and the dog went after them.

5 Now Anna ſat looking about towards the way for her ſon:

6 ¶ And when ſhe eſpied him coming, ſhe ſaid

to his father, Behold, thy ſon cometh, and the man that went with him.

7 Then ſaid Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he ſhall rub, and the whiteneſs ſhall fall away, and he ſhall ſee thee.

9 Then Anna ran forth, and fell upon the neck of her ſon, and ſaid unto him, Seeing I have ſeen thee, my ſon, from henceforth I am content to die; and they wept both.

10 Tobit alſo went forth toward the door, and ſtumbled: but his ſon ran unto him,

11 And took hold of his father; and he ſtrake of the gall on his father's eyes, ſaying, Be of good hope, my father.

12 And when his eyes began to ſmart, he rubbed them;

13 And the whiteneſs pilled away from the corners of his eyes: and when he ſaw his ſon, he fell upon his neck.

14 And he wept, and ſaid, Bleſſed art thou, O God, and bleſſed is thy name for ever, and bleſſed are all thine holy angels:

15 For thou haſt ſcourged and haſt taken pity *on me*: for behold, I ſee my ſon Tobias. And his ſon went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter-in-law, at the gate of Nineve, rejoicing and

V. 14. *Bleſſed art thou, O God*— On the arrival of Tobias, and the great mercy his father received in having his ſight reſtored to him, all the family rejoiced, and made a feaſt for their friends.

praiſing

praiſing God: and they which ſaw him go, marvelled, becauſe he had received his ſight.

17 ¶ But Tobit gave thanks before them, becauſe God had mercy on him. And when he came near to Sara his daughter-in-law, he bleſſed her, ſaying, Thou art welcome, daughter: God be bleſſed, which hath brought thee unto us, and *bleſſed be* thy father and thy mother. And there was joy amongſt all his brethren, which were at Nineve.

18 And Achiacharus, and Naſbas his brother's ſon came.

19 And Tobias' wedding was kept ſeven days with great joy.

## CHAP. XII.

5. *Tobit offereth half to the angel for his pains:* 6. *But he calleth them both aſide, and exhorteth them,* 15. *and telleth them that he was an angel.*

THEN Tobit called his ſon Tobias, and ſaid unto him, My ſon, ſee that the man have his wages which went with thee, and thou muſt give him more.

2 And Tobias ſaid unto him, O father, it is no harm to me to give him half of thoſe things which I have brought.

3 For he hath brought me again to thee in ſafety, and made whole my wife, and brought me the money, and likewiſe healed thee.

4 Then the old man ſaid, It is due unto him.

5 ¶ So he called the angel, and he ſaid unto him, Take half of all that ye have brought, and go away in ſafety.

6 ¶ Then he took them both apart, and ſaid unto

unto them, Bleſs God, praiſe him and magnify him, and praiſe him for the things which he hath done unto you in the ſight of all that live. It is good to praiſe God, and exalt his name, and honourably to ſhew forth the works of God; therefore be not ſlack to praiſe him.

7 It is good to keep cloſe the ſecrets of a king, but it is honourable to reveal the works of God: do that which is good, and no evil ſhall touch you.

8 Prayer is good with faſting, and alms, and righteouſneſs: a little with righteouſneſs is better than much with unrighteouſneſs: it is better to give alms than to lay up gold:

9 For alms doth deliver from death, and ſhall purge away all ſin. Thoſe that exerciſe alms and righteouſneſs, ſhall be filled with life:

10 But they that ſin, are enemies to their own life.

11 Surely, I will keep cloſe nothing from you. For I ſaid, It was good to keep cloſe the ſecrets of a king, but that it was honourable to reveal the works of God.

12 Now therefore when thou didſt pray, and Sara thy daughter-in-law, I did bring the remembrance of your prayers before the holy One; and when thou didſt bury the dead, I was with thee likewiſe.

13 And when thou didſt not delay to riſe up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And

14 And now God hath ſent me to heal thee, and Sara thy daughter-in-law.

15 ¶ I am Raphael, one of the ſeven holy angels, which preſent the prayers of the ſaints, and which go in and out before the glory of the holy One.

16 Then were they both troubled, and fell upon their faces: for they feared.

17 But he ſaid unto them, Fear not, for it ſhall go well with you; praiſe God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praiſe him for ever.

19 All theſe days I did appear unto you; but I did neither eat nor drink, but you did ſee a viſion.

20 Now therefore give God thanks: for I go up to him that ſent me, but write all things which are done in a book.

21 And when they aroſe, they ſaw him no more.

22 Then they confeſſed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

## CHAP. XIII.

*The thankſgiving unto God which Tobit wrote.*

THEN Tobit wrote a prayer of rejoicing, and ſaid, Bleſſed be God that liveth for ever, and bleſſed be his kingdom.

V. 1. *Then Tobit wrote a prayer of rejoicing*—Tobit having received ſo many mercies, could not conceal his gratitude, but wrote a prayer of thankſgiving, wherein he diſplays the wonderful power of God, and calls upon the Iſraelites to extol his name before all people, adviſing ſinners to

2 For he doth ſcourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

3 Confeſs him before the Gentiles, ye children of Iſrael: for he hath ſcattered us among them.

4 There declare his greatneſs, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will ſcourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath ſcattered us.

6 If you turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore ſee what he will do with you, and confeſs him with your whole mouth, and praiſe the Lord of might, and extol the everlaſting King. In the land of my captivity do I praiſe him, and declare his might and majeſty to a ſinful nation: O ye ſinners, turn and do juſtice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my ſoul ſhall praiſe the King of heaven, and ſhall rejoice in his greatneſs.

8 Let all men ſpeak, and let all praiſe him for *his* righteouſneſs.

9 O Jeruſalem the holy city, he will ſcourge thee for thy children's works, and will have mercy again on the ſons of the righteous.

10 Give praiſe to the Lord, for he *is* good:

repent and turn to the Lord, in order to avert his judgment, and obtain mercy for their manifold tranſgreſſions; concluding with an exhortation to praiſe the Lord the eternal King of glory.

and

and praiſe the everlaſting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee thoſe that are captives, and love in thee for ever thoſe that are miſerable.

11 Many nations ſhall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations ſhall praiſe thee with great joy.

12 Curſed *are* all they which hate thee, and bleſſed ſhall all be which love thee for ever.

13 Rejoice and be glad for the children of the juſt: for they ſhall be gathered together, and ſhall bleſs the Lord of the juſt.

14 O bleſſed *are* they which love thee, *for* they ſhall rejoice in thy peace: bleſſed *are* they which have been ſorrowful for all thy ſcourges; for they ſhall rejoice for thee, when they have ſeen all thy glory, and ſhall be glad for ever.

15 Let my ſoul bleſs God the great King.

16 For Jeruſalem ſhall be built up with ſapphires, and emeralds, and precious ſtone: thy walls, and towers, and battlements, with pure gold.

17 And the ſtreets of Jeruſalem ſhall be paved with beryl, and carbuncle, and ſtones of Ophir.

18 And all her ſtreets ſhall ſay, Alleluia; and they ſhall praiſe him, ſaying, Bleſſed be God which hath extolled it for ever.

## CHAP. XIV.

3. *Tobit giveth inſtructions to his ſon:* 11. *he and his wife die.* 14. *Tobias dieth at Ecbatane, after he had heard of the deſtruction of Nineveh.*

SO

SO Tobit made an end of praiſing God.

2 And he was eight and fifty years old when he loſt his ſight, which was reſtored to him after eight years: and he gave alms, and he increaſed in the fear of the Lord God, and praiſed him.

3 ¶ And when he was very aged, he called his ſon, and the ſix ſons of his ſon, and ſaid to him, My ſon, take thy children; for behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my ſon, for I ſurely believe thoſe things which Jonas the prophet ſpake of Nineve; that it ſhall be overthrown, and that for a time peace ſhall rather be in Media; and that our brethren ſhall lie ſcattered in the earth from that good land; and Jeruſalem ſhall be deſolate, and the houſe of God in it ſhall be burned, and ſhall be deſolate for a time;

5 And that again God will have mercy on them, and bring them again into the land where they ſhall build a temple, but not like to the firſt, until the time of that age be fulfilled; and afterward they ſhall return from *all* places of their captivity, and build up Jeruſalem glorioufly, and the houſe of God ſhall be built in it for ever, with a glorious building, as the prophets have ſpoken thereof.

6 And all nations ſhall turn, and fear the Lord God truly, and ſhall bury their idols.

V. 2. *And he was eight and fifty years old*—In this chapter, which concludes the book of Tobit, we have an acount of the age of Tobit, and his ſon, and of the proſperity they enjoyed during the latter part of their lives; ſo that their good works were rewarded even in this life; and ſhould teach us to put our truſt in that benevolent being, who inſpired us with life, and who continually directs and governs the operations of nature.

7 So

7 So ſhall all nations praiſe the Lord, and his people ſhall confeſs God, and the Lord ſhall exalt his people; and all thoſe which love the Lord God in truth and juſtice, ſhall rejoice, ſhewing mercy to our brethren.

8 And now, my ſon, depart out of Nineve, becauſe that thoſe things which the prophet Jonas ſpake ſhall ſurely come to paſs.

9 But keep thou the law and the commandments, and ſhew thyſelf merciful and juſt, that it may go well with thee.

10 And bury me decently, and thy mother with me, but tarry no longer at Nineve. Remember, my ſon, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkneſs, and how he rewarded him again: yet Achiacharus was ſaved; but the other had his reward: for he went down into the darkneſs. Manaſſes gave alms, and eſcaped the ſnares of death which they had ſet for him: but Aman fell into the ſnare, and periſhed.

11 ¶ Wherefore now, my ſon, conſider what alms doth, and how righteouſneſs doth deliver. When he had ſaid theſe things, he gave up the ghoſt in the bed, being an hundred and eight and fifty years old, and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father: but Tobias departed with his wife and children to Ecbatane, to Raguel his father-in-law,

13 Where he became old with honour, and

he buried his father and mother-in-law honourably, and he inherited their ſubſtance, and his father Tobit's.

14 ¶ And he died at Ecbatane in Media, being an hundred and ſeven and twenty years old.

15 But before he died, he heard of the deſtruction of Nineve, which was taken by Nabuchodonoſor and Aſſuerus: and before his death he rejoiced over Nineve.

THE

# THE BOOK
OF
# JUDITH.

## CHAP. I.

2. *Arphaxad fortifieth Ecbatane:* 5. *Nabuchodonosor warreth against him,* 15. *and killeth him.*

IN the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve the great city, (in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 ¶ And built in Ecbatane walls round about, of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates

*Judith*—The learned are not agreed with regard to the author of this book: St. Jerome seems to think, that Judith herself wrote it, but produces no good authority for his opinion: others will have it, that the high priest Joacim, mentioned in the text, was the author of it; but this is also a bare conjecture: but whoever the author was, it seems to have been written posterior to the facts, because the festival instituted in memory of Judith's victory, is mentioned as then subsisting. This book was written originally in the Chaldee language, and thence translated by St. Jerome, at the request of Paula and Eustochium, into Latin. Besides this translation, there are two others, one in Greek, and the other in Syriac.

of

of it, an hundred cubits *high*, and the breadth thereof in the foundation threeſcore cubits.

4 And he made the gates thereof, even gates that were raiſed to the height of ſeventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the ſetting in array of his footmen)

5 ¶ Even in thoſe days king Nabuchodonoſor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill-country, and all that dwelt by Euphrates, and Tigris, and Hydaſpe, and the plain of Arioch the king of the Elymeans, and very many nations of the ſons of Chelod, aſſembled themſelves to the battle.

7 Then Nabuchodonoſor king of the Aſſyrians ſent unto all that dwelt in Perſia, and to all that dwelt weſtward, and to thoſe that dwelt in Cilicia, and Damaſcus, and Libanus, and Antilabanus, and to all that dwelt upon the ſea-coaſt,

8 And to thoſe amongſt the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Eſdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jeruſalem, and Betane, and Chellus, and Cades, and the river of Egypt, and Taphnes, and Rameſſe, and the land of Geſem,

10 Until you come beyond Tanis, and Memphis, and to all the inhabitants of Egypt, until you come to the borders of Ethiopia.

11 But

11 But all the inhabitants of the land made light of the commandment of Nabuchodonoſor king of the Aſſyrians, neither went they with him to the battle: for they were not afraid of him: yea, he was before them as one man, and they ſent away his ambaſſadors from them without effect and with diſgrace.

12 Therefore Nabuchodonoſor was very angry with all this country, and ſware by his throne and kingdom, that he would ſurely be avenged upon all thoſe coaſts of Cilicia, and Damaſcus, and Syria, and that he would ſlay with the ſword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till you come to the borders of the ſeas.

13 Then he marched in battle-array with his power againſt king Arphaxad, in the ſeventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horſemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and ſpoiled the ſtreets thereof, and turned the beauty thereof into ſhame.

15 ¶ He took alſo Arphaxad in the mountains of Ragau, and ſmote him through with his darts, and deſtroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of ſundry nations, being a very great multitude of men of war, and there he took his eaſe and banqueted, both he and his army, an hundred and twenty days.

CHAP.

## CHAP. II.

*4. Holofernes is appointed general,* 11. *and charged to ſpare none that will not yield.*

AND in the eighteenth year, the two and twentieth day of the firſt month, there was talk in the houſe of Nabuchodonoſor king of the Aſſyrians, that he ſhould, as he ſaid, avenge himſelf on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his ſecret counſel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to deſtroy all fleſh that did not obey the commandment of his mouth.

4 ¶ And when he had ended his counſel, Nabuchodonoſor king of the Aſſyrians, called Holofernes the chief captain of his army, which was next unto him, and ſaid unto him,

5 Thus ſaith the great king, the lord of the whole earth, Behold, thou ſhalt go forth from my preſence, and take with thee men that truſt in their own ſtrength, of footmen an hundred and twenty thouſand; and the number of horſes with their riders, twelve thouſand.

6 And thou ſhalt go againſt all the weſt country, becauſe they diſobeyed my commandment.

7 And thou ſhalt declare unto them, that they

V. 4. *Holofernes the chief captain of his army, &c.* — Polybius mentions one of this name, who having conquered Cappadocia, ſoon loſt it again, becauſe he was for changing the ancient cuſtoms of the country, and introducing drunkenneſs, together with feaſts and ſongs to Bacchus; and hence Caſauban conjectures, that this was the ſame Holofernes, who commanded Nabuchodonoſor's army, as his riot and debauchery as well as the rapidity of his conqueſts, ſeem to form a very ſtrong reſemblance with the character of thoſe that conquered Cappadocia.

prepare

prepare for me earth and water: for I will go forth in my wrath againſt them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a ſpoil unto them:

8 So that their ſlain ſhall fill their valleys and brooks, and the river ſhall be filled with their dead till it overflow.

9 And I will lead them captiyes to the utmoſt parts of all the earth.

10 Thou therefore ſhalt go forth, and take beforehand for me all their coaſts: and if they will yield themſelves unto thee, thou ſhalt reſerve them for me till the day of their puniſhment.

11 ¶ But concerning them that rebel, let not thine eyes ſpare them; but put them to the ſlaughter, and ſpoil them whereſoever thou goeſt.

12 For as I live, and by the power of my kingdom, whatſoever I have ſpoken, that will I do by mine hand.

13 And take thou heed that thou tranſgreſs none of the commandments of thy lord, but accompliſh them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the preſence of his lord, and called all the governors and captains, and the officers of the army of Aſſur.

15 And he muſtered the choſen men for the battle, as his lord had commanded him, unto an

an hundred and twenty thouſand, and twelve thouſand archers on horſeback.

16 And he ranged them as a great army is ordered for the war.

17 And he took camels and aſſes for their carriages, a very great number; and ſheep, and oxen, and goats without number, for their proviſion:

18 And plenty of victual for every man of the army, and very much gold and ſilver out of the king's houſe.

19 Then he went forth, and all his power, to go before king Nebuchodonoſor in the voyage, and to cover all the face of the earth weſtward with their chariots and horſemen, and their choſen footmen.

20 A great multitude alſo of ſundry countries came with them like locuſts, and like the ſand of the earth: for the multitude was without number.

21 And they went forth of Nineve three days journey toward the plain of Bectileth, and pitched from Bectileth near the mountain, which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horſemen, and chariots, and went from thence into the hill country;

23 And deſtroyed Phud and Lud, and ſpoiled all the children of Raſſes, and the children of Iſmael, which were toward the wilderneſs, at the ſouth of the land of the Chellians.

24 Then he went over Euphrates, and went through Meſopotomia, and deſtroyed all the high

high cities that were upon the river Arbonai, till you come to the ſea.

25 And he took the borders of Cilicia, and killed all that reſiſted him, and came to the borders of Japheth, which were toward the ſouth, over-againſt Arabia.

26 He compaſſed alſo all the children of Madian, and burnt up their tabernacles, and ſpoiled their ſheep-cotes.

27 Then he went down into the plain of Damaſcus, in the time of wheat-harveſt, and burnt up all their fields, and deſtroyed their flocks and herds, alſo he ſpoiled their cities, and utterly waſted their countries, and ſmote all their young men with the edge of the ſword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the ſea-coaſts, which were in Sidon and Tyrus, and them that dwelt in Sur, and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus, and Aſcalon, feared him greatly.

## CHAP. III.

1. *They of the ſea-coaſts intreat for peace;* 7. *Holofernes is received there;* 8. *He deſtroyeth their Gods.*

SO they ſent ambaſſadors unto him, to treat of peace, ſaying,

2 Behold, we the ſervants of Nabuchodonoſor the great king, lie before thee; uſe us as ſhall be good in thy ſight.

3 Behold, our houſes, and all our places, and all our fields of wheat, and flocks, and herds,

and all the lodges of our tents, lie before thy face; uſe them as it pleaſeth thee.

4 Behold, even our cities, and the inhabitants thereof are thy ſervants; come and deal with them as ſeemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the ſea coaſt, both he and his army, and ſet garriſons in the high cities, and took out of them choſen men for aid.

7 ¶ So they and all the country round about received them with garlands, with dances, and with timbrels.

8 ¶ Yet he did caſt down their frontiers, and cut down their groves: for he had decreed to deſtroy all the gods of the land, that all nations ſhould worſhip Nabuchodonoſor only, and that all tongues and tribes ſhould call upon him as God.

9 Alſo he came over-againſt Eſdraelon near unto Judea, over-againſt the great ſtrait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

## CHAP. IV.

1. *The Jews are afraid of Holofernes,* 5. *and fortify the hills.* 9. *All Iſrael fall to faſting and prayer.*

NOW the children of Iſrael that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonoſor king of the Aſſyrians had

had done to the nations, and after what manner he had ſpoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jeruſalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the veſſels, and the altar, and the houſe were ſanctified after the profanation.

4 Therefore they ſent into all the coaſts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Eſora, and to the valley of Salem:

5 ¶ And poſſeſſed themſelves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the proviſion of war: for their fields were of late reaped.

6 Alſo Joacim the high prieſt which was in thoſe days in Jeruſalem, wrote to them that dwelt in Bethulia, and Betomeſtham, which is over-againſt Eſdraelon toward the open country, near to Dothaim,

7 Charging them to keep the paſſages of the hill country: for by them there was an entrance into Judea, and it was eaſy to ſtop them that would come up, becauſe the paſſage was ſtrait, for two men at the moſt.

V. 6. *Them that dwelt in Bethulia*— Our modern travellers to the holy land almoſt unanimouſly agree, that Bethulia is ſituated in the tribe of Zebulon, about a league on the weſt ſide of Tiberius, where they pretend are ſtill ſome marks of the tent of Holofernes.

8 And the children of Iſrael did as Joacim the high prieſt had commanded them, with the ancients of all the people of Iſrael, which dwelt at Jeruſalem.

9 ¶ Then every man of Iſrael cried to God with great fervency, and with great vehemency did they humble their ſouls:

10 Both they, and their wives, and their children, and their cattle, and every ſtranger, and hireling, and their ſervants bought with money, put ſackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jeruſalem, fell before the temple, and caſt aſhes upon their heads, and ſpread out their ſackcloth before the face of the Lord: alſo they put ſackcloth about the altar,

12 And cried to the God of Iſrael all with one conſent earneſtly, that he would not give their children for a prey, and their wives for a ſpoil, and the cities of their inheritance to deſtruction, and the ſanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people faſted many days in all Judea and Jeruſalem, before the ſanctuary of the Lord Almighty.

14 And Joacim the high prieſt, and all the prieſts that ſtood before the Lord, and they which miniſtered unto the Lord, had their loins girt with ſackcloth, and offered the daily burnt-

offerings,

offerings, with the vows and free gifts of the people,

15 And had aſhes on their mitres, and cried unto the Lord with all their power, that he would look upon all the houſe of Iſrael graciouſly.

## CHAP. V.

*5. Achior telleth Holofernes what the Jews are, 8. and what their God hath done for them.*

THEN was it declared to Holofernes the chief captain of the army of Aſſur, that the children of Iſrael had prepared for war, and had ſhut up the paſſages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the champaign countries.

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the ſea coaſt.

3 And he ſaid unto them, Tell me now, ye ſons of Chanaan, who this people is that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and ſtrength, and what king is ſet over them, or captain of their army.

4 And why have they determined not to come and meet me, more than all the inhabitants of the weſt?

5 ¶ Then ſaid Achior, the captain of all the ſons of Ammon, Let my lord now hear a word from the mouth of thy ſervant, and I will declare

unto

unto thee the truth, concerning this people which dwelleth near thee, and inhabiteth the hill-country: and there ſhall no lie come out of the mouth of thy ſervant.

6 This people are deſcended of the Chaldeans:

7 And they ſojourned heretofore in Meſopotamia, becauſe they would not follow the gods of their fathers which were in the land of Chaldea.

8 ¶ For they left the way of their anceſtors, and worſhipped the God of heaven, the God whom they knew: ſo they caſt them out from the face of their gods, and they fled into Meſopotamia, and ſojourned there many days.

9 Then their God commanded them to depart from the place where they ſojourned, and to go into the land of Chanaan: where they dwelt, and were increaſed with gold and ſilver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and ſojourned there, while they were nouriſhed, and became there a great multitude, ſo that one could not number their nation.

11 Therefore the king of Egypt roſe up againſt them, and dealt ſubtilly with them, and brought them low with labouring in brick, and made them ſlaves.

12 Then they cried unto their God, and he ſmote all the land of Egypt with incurable plagues: ſo the Egyptians caſt them out of their ſight.

13 And

13 And God dried the red ſea before them,
14 And brought them to mount Sina, and Cades Barne, and caſt forth all that dwelt in the wilderneſs.
15 So they dwelt in the land of the Amorites, and they deſtroyed by their ſtrength all them of Eſebon, and paſſing over Jordan they poſſeſſed all the hill country.
16 And they caſt forth before them the Chanaanite, the Pherezite, the Jebuſite, and the Sychemite, and all the Gergeſites, and they dwelt in that country many days.
17 And whilſt they ſinned not before their God, they proſpered, becauſe the God that hateth iniquity was with them.
18 But when they departed from the way which he appointed them, they were deſtroyed in many battles very ſore, and were led captives into a land that was not their's, and the temple of their God was caſt to the ground, and their cities were taken by the enemies.
19 But now are they returned to their God, and are come up from the places where they were ſcattered, and have poſſeſſed Jeruſalem, where their ſanctuary is, and are ſeated in the hill-country; for it was deſolate.
20 Now therefore, my lord, and governor, if there be any error in this people, and they ſin againſt their God, let us conſider that this ſhall

V. 20. *Now therefore, my lord*—Having given a conciſe hiſtory of the Iſraelites, Achior preſumed to diſſuade Holofernes from attempting any thing againſt them, unleſs they had ſinned againſt their God, aſſuring him that no attack againſt them, while they feared him, and obeyed his commandments, would proſper, or be of any avail.

be

be their ruin, and let us go up, and we ſhall overcome them.

21 But if there be no iniquity in their nation, let my lord now paſs by, leſt their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finiſhed theſe ſayings, all the people ſtanding round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the ſea ſide, and in Moab, ſpake that he ſhould kill him.

23 For, *ſay they*, we will not be afraid of the face of the children of Iſrael: for lo, it is a people that have no ſtrength, nor power for a ſtrong battle.

24 Now therefore, Lord Holofernes, we will go up, and they ſhall be a prey to be devoured of all thine army.

## CHAP. VI.

1. *Holofernes deſpiſeth God.* 7. *He threateneth Achior, and ſendeth him away.* 14. *The Bethulians receive him.*

AND when the tumult of men that were about the counſel was ceaſed, Holofernes the chief captain of the army of Aſſur, ſaid unto Achior and all the Moabites, before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou haſt propheſied amongſt us as to-day, and haſt ſaid, that we ſhould not make war with the people of Iſrael, becauſe their God will defend them? and who is God but Nabuchodonoſor?

3 He

3 He will ſend his power, and will deſtroy them from the face of the earth, and their God ſhall not deliver them: but we his ſervants will deſtroy them as one man; for they are not able to ſuſtain the power of our horſes.

4 For with them we will tread them under foot, and their mountains ſhall be drunken with their blood, and their fields ſhall be filled with their dead bodies, and their footſteps ſhall not be able to ſtand before us, for they ſhall utterly periſh, ſaith king Nabuchodonoſor, lord of all the earth; for he ſaid, None of my words ſhall be in vain.

5 And thou, Achior, an hireling of Ammon, which haſt ſpoken theſe words in the day of thine iniquity, ſhalt ſee my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then ſhall the ſword of mine army, and the multitude of them that ſerve me, paſs through thy ſides, and thou ſhalt fall among their ſlain, when I return.

7 ¶ Now therefore my ſervants ſhall bring thee back into the hill country, and ſhall ſet thee in one of the cities of the paſſages.

8 And thou ſhalt not periſh till thou be deſtroyed with them.

9 And if thou perſuade thyſelf in thy mind, that they ſhall not be taken, let not thy countenance fall: I have ſpoken it, and none of my words ſhall be in vain.

10 Then Holofernes commanded his ſervants that waited in his tent, to take Achior, and bring

him to Bethulia, and deliver him into the hands of the children of Iſrael.

11 So his ſervants took him, and brought him out of the camp into the plain, and they went from the midſt of the plain into the hill country, and came unto the fountains that were under Bethulia.

12 And when the men of the city ſaw them, they took up their weapons, and went out of the city to the top of the hill: and every man that uſed a ſling, kept them from coming up, by caſting of ſtones againſt them.

13 Nevertheleſs, having gotten privily under the hill, they bound Achior, and caſt him down, and left him at the foot of the hill, and returned to their lord.

14 ¶ But the Iſraelites deſcended from their city, and came unto him, and looſed him, and brought him into Bethulia, and preſented him to the governors of the city:

15 Which were in thoſe days, Ozias the ſon of Micha of the tribe of Simeon, and Chabris the ſon of Gothoniel, and Charmis the ſon of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the aſſembly, and they ſet Achior in the midſt of all the people. Then Ozias aſked him of that which was done.

17 And he anſwered and declared unto them the words of the counſel of Holofernes, and all the words that he had ſpoken in the midſt of the princes

princes of Aſſur, and whatſoever Holofernes had ſpoken proudly againſt the houſe of Iſrael.

18 Then the people fell down, and worſhipped God, and cried unto God, ſaying,

19 O Lord God of heaven, behold their pride, and pity the low eſtate of our nation, and look upon the face of thoſe that are ſanctified unto thee this day.

20 Then they comforted Achior, and praiſed him greatly.

21 And Ozias took him out of the aſſembly unto his houſe, and made a feaſt to the elders, and they called on the God of Iſrael all that night for help.

## CHAP. VII.

1. *Holofernes beſiegeth Bethulia, 7. and ſtoppeth the water from them: 22. they murmur and faint.*

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they ſhould remove their camp againſt Bethulia, to take aforehand the aſcents of the hill country, and to make war againſt the children of Iſrael.

2 Then their ſtrong men removed their camps in that day, and the army of the men of war was an hundred and ſeventy thouſand footmen, and twelve thouſand horſemen, beſide the baggage, and other men that were afoot amongſt them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they ſpread themſelves in breadth over Dothaim, even to Belmaim,

maim, and in length from Bethulia unto Cyamon, which is over-againſt Eſdraelom.

4 Now the children of Iſrael, when they ſaw the multitude of them, were greatly troubled, and ſaid every one to his neighbour, Now will theſe men lick up the face of the earth; for neither the high mountains nor the vallies, nor the hills are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the ſecond day, Holofernes brought forth all his horſemen, in the ſight of the children of Iſrael, which were in Bethulia,

7 ¶ And viewed the paſſages up to the city, and came to the fountains of their waters, and took them, and ſet garriſons of men of war over them, and he himſelf removed towards his people.

8 Then came unto him all the chief of the children of Eſau, and all the governors of the people of Moab, and the captains of the ſea coaſt, and ſaid,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Iſrael do not truſt in their ſpears, but in the height of the mountains wherein they dwell, becauſe it is not eaſy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not againſt them in battle array, and there ſhall not ſo much as one man of thy people periſh.

12 Remain

12 Remain in thy camp, and keep all the men of thine army, and let thy ſervants get into their hands the fountain of water, which iſſueth forth of the foot of the mountain:

13 (For all the inhabitants of Bethulia have their water thence) ſo ſhall thirſt kill them, and they ſhall give up their city, and we and our people ſhall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children ſhall be conſumed with famine, and before the ſword come againſt them, they ſhall be overthrown in the ſtreets where they dwell.

15 Thus ſhalt thou render them an evil reward: becauſe they rebelled, and met not thy perſon peaceably.

16 And theſe words pleaſed Holofernes, and all his ſervants, and he appointed to do as they had ſpoken.

17 So the camp of the children of Ammon departed, and with them five thouſand of the Aſſyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Iſrael.

18 Then the children of Eſau went up with the children of Ammon, and camped in the hill country, over-againſt Dothaim: and they ſent ſome of them towards the ſouth, and towards the eaſt, over-againſt Ekrebel, which is near unto Chuſi, that is upon the brook Mochmur; and the reſt of the army of the Aſſyrians camped in the plain, and covered the face of

the

the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Iſrael cried unto the Lord their God, becauſe their heart failed, for all their enemies had compaſſed them round about, and there was no way to eſcape out from among them.

20 Thus all the company of Aſſur remained about them, both their footmen, chariots, and horſemen, four and thirty days, ſo that all their veſſels of water failed all the inhabitants of Bethulia.

21 And the ciſterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by meaſure.

22 ¶ Therefore their young children were out of heart, and their women and young men fainted for thirſt, and fell down in the ſtreets of the city, and by the paſſages of the gates, and there was no longer any ſtrength in them.

23 Then all the people aſſembled to Ozias, and to the chief of the city, both young men and women, and children, and cried with a loud voice, and ſaid before all the elders,

24 God be a judge between us and you: for you have done us great injury, in that ye have not required peace of the children of Aſſur.

25 For now we have no helper: but God hath ſold us into their hands, that we ſhould be

V. 19. *Then the children of Iſrael cried unto the Lord their God*—The Iſraelites well knew, they were of themſelves unable to oppoſe ſo great a multitude, and therefore applied to him that was able to ſave; to that tremendous Being, who had ſo often preſerved their fathers from deſtruction, and would have rendered the deſigns of their enemies abortive, had they been careful to obſerve his laws, and *worſhip him in ſpirit and in truth.*

thrown

thrown down before them with thirſt, and great deſtruction.

26 Now therefore call them unto you, and deliver the whole city for a ſpoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a ſpoil unto them, than to die for thirſt: for we will be his ſervants, that our ſouls may live, and not ſee the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witneſs againſt you, the heaven, and the earth, and our God, and Lord of our fathers; which puniſheth us according to our ſins, and the ſins of our fathers, that he do not according as we have ſaid this day.

29 Then there was great weeping with one conſent in the midſt of the aſſembly, and they cried unto the Lord God with a loud voice.

30 Then ſaid Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which ſpace the Lord our God may turn his mercy towards us; for he will not forſake us utterly.

31 And if theſe days paſs, and there come no help unto us, I will do according to your word.

32 And he diſperſed the people every one to their own charge; and they went unto the walls and towers of their city, and ſent the women and children into their houſes: and they were very low brought in the city.

CHAP.

## CHAP. VIII.

12. *Judith blameth the governors for their promiſes to yield,* 17. *and adviſeth them to truſt in God.*

NOW at that time Judith heard thereof, which was the daughter of Merari, the ſon of Ox, the ſon of Joſeph, the ſon of Oziel, the ſon of Elcia, the ſon of Ananias, the ſon of Gedeon, the ſon of Raphaim, the ſon of Acitho, the ſon of Eliu, the ſon of Eliab, the ſon of Nathanael, the ſon of Samael, the ſon of Salaſadai, the ſon of Iſrael.

2 And Manaſſes was her huſband, of her tribe and kindred, who died in the barley-harveſt.

3 For as he ſtood overſeeing them that bound ſheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia, and they buried him with his fathers, in the field between Dothaim and Balamo.

4 So Judith was a widow in her houſe three years and four months.

5 And ſhe made her a tent upon the top of her houſe, and put on ſackcloth upon her loins, and ware her widows apparel.

6 And ſhe faſted all the days of her widowhood, ſave the eves of the ſabbaths, and the ſabbaths, and the eves of the new moon, and the new moons, and the feaſts, and ſolemn days of the houſe of Iſrael.

7 She was alſo of a goodly countenance, and very beautiful to behold: and her huſband Manaſſes had left her gold and ſilver, and men-ſervants,

vants, and maid-ſervants, and cattle, and lands, and ſhe remained upon them.

8 And there was none that gave her an ill word; for ſhe feared God greatly.

9 Now when ſhe heard the evil words of the people againſt the governors, that they fainted for lack of water, (for Judith had heard all the words that Ozias had ſpoken unto them, and that he had ſworn to deliver the city unto the Aſſyrians after five days)

10 Then ſhe ſent her waiting woman that had the government of all things that ſhe had, to call Ozias, and Chabris, and Charmis, the ancients of the city.

11 And they came unto her, and ſhe ſaid unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that you have ſpoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promiſed to deliver the city to our enemies, unleſs within theſe days the Lord turn to help you.

12 ¶ And now, who are you that have tempted God this day, and ſtand in ſtead of God amongſt the children of men?

13 And now try the Lord Almighty, but you ſhall never know any thing.

14 For you cannot find the depth of the heart of man, neither can ye perceive the things

V. 11. *Hear me now, O ye governors*—Judith here expoſtulates with the governors of the city, for the raſh promiſe they had made to the people, of delivering Bethulia to the enemy in five days, if they were not relieved: ſhe juſtly told them, that they ought to have relied on the Lord their God, and waited their deliverance from his hand.

that he thinketh: then how can you ſearch out God that hath made all theſe things, and know his mind, or comprehend his purpoſe? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within theſe five days, he hath power to defend us when he will, even every day, or to deſtroy us before our enemies.

16 Do not bind the counſels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the ſon of man, that he ſhould be wavering.

17 ¶ Therefore let us wait for ſalvation of him, and call upon him to help us, and he will hear our voice, if it pleaſe him.

18 For there aroſe none in our age, neither is there any now in theſe days, neither tribe, nor family, nor people, nor city among us, which worſhip gods made with hands, as hath been aforetime.

19 For the which cauſe our fathers were given to the ſword, and for a ſpoil, and had a great fall before our enemies.

20 But we know none other God, therefore we truſt that he will not deſpiſe us, nor any of our nation.

21 For if we be taken ſo, all Judea ſhall lie waſte, and our ſanctuary ſhall be ſpoiled, and he will require the profanation thereof at our mouth.

22 And the ſlaughter of our brethren, and the

the captivity of the country, and the deſolation of our inheritance will he turn upon our heads among the Gentiles, whereſoever we ſhall be in bondage, and we ſhall be an offence, and a reproach to all them that poſſeſs us.

23 For our ſervitude ſhall not be directed to favour: but the Lord our God ſhall turn it to diſhonour.

24 Now therefore, O brethren, let us ſhew an example to our brethren, becauſe their hearts depend upon us, and the ſanctuary, and the houſe, and the altar reſt upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Iſaac, and what happened to Jacob in Meſopotamia of Syria, when he kept the ſheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth ſcourge them that come near unto him to admoniſh them.

28 Then ſaid Ozias to her, All that thou haſt ſpoken, haſt thou ſpoken with a good heart, and there is none that may gainſay thy words.

29 For this is not the firſt day wherein thy wiſdom is manifeſted; but from the beginning of thy days all thy people have known thine underſtanding, becauſe the diſpoſition of thine heart is good.

30 But

30 But the people were very thirſty, and compelled us to do unto them as we have ſpoken, and to bring an oath upon ourſelves, which we will not break.

31 Therefore now pray thou for us, becauſe thou art a godly woman, and the Lord will ſend us rain to fill our ciſterns, and we ſhall faint no more.

32 Then ſaid Judith unto them, Hear me, and I will do a thing which ſhall go throughout all generations, to the children of our nation.

33 You ſhall ſtand this night in the gate, and I will go forth with my waiting-woman: and within the days that you have promiſed to deliver the city to our enemies, the Lord will viſit Iſrael by mine hand.

34 But enquire not you of mine act: for I will not declare it unto you, till the things be finiſhed that I do.

35 Then ſaid Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

## CHAP. IX.

2. *Judith humbleth herſelf, and prayeth to God to proſper her purpoſe againſt the enemies of his ſanctuary.*

THEN Judith fell upon her face, and put aſhes upon her head, and uncovered the ſackcloth wherewith ſhe was clothed, and about the time that the incenſe of that evening was of-

V. 1. *Then Judith fell upon her face* — Before Judith entered upon this important action, ſhe proſtrated herſelf before the Almighty God of Jacob, and implored from him that aſſiſtance which ſhe well knew could not be expected from the power of man.

fered

fered in Jeruſalem in the houſe of the Lord, Judith cried with a loud voice, and ſaid,

2 ¶ O Lord God of my father Simeon, to whom thou gaveſt a ſword to take vengeance of the ſtrangers, who looſened the girdle of a maid to defile her, and diſcovered the thigh to her ſhame, and polluted her virginity to her reproach (for thou ſaidſt, It ſhall not be ſo, and yet they did ſo.)

3 Wherefore thou gaveſt their rulers to be ſlain, ſo that they died their bed in blood, being deceived, and ſmoteſt the ſervants with their lords, and the lords upon their thrones;

4 And haſt given their wives for a prey, and their daughters to be captives, and all their ſpoils to be divided amongſt thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me alſo a widow.

5 For thou haſt wrought not only thoſe things, but alſo the things which fell out before, and which enſued after; thou haſt thought upon the things which are now, and which are to come.

6 Yea, what things thou didſt determine were ready at hand, and ſaid, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For behold, the Aſſyrians are multiplied in their power; they are exalted with horſe and man; they glory in the ſtrength of their footmen; they truſt in ſhield, and ſpear, and bow,

and

and ſling, and know not that thou art the Lord that breakeſt the battles: the Lord is thy name.

8 Throw down their ſtrength in thy power, and bring down their force in thy wrath: for they have purpoſed to defile thy ſanctuary, and to pollute the tabernacle where thy glorious name reſteth, and to caſt down with ſword the horn of thy altar.

9 Behold their pride, and ſend thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the ſervant with the prince, and the prince with the ſervant: break down their ſtatelineſs by the hand of a woman.

11 For thy power ſtandeth not in multitude, nor thy might in ſtrong men: for thou art a God of the afflicted, an helper of the oppreſſed, an upholder of the weak, a protector of the forlorn, a ſaviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Iſrael, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my ſpeech and deceit to be their wound and ſtripe, who have purpoſed cruel things againſt thy covenant, and thy hallowed houſe, and againſt the top of Zion, and againſt the houſe of the poſſeſſion of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power

and

and might, and that there is none other that protecteth the people of Iſrael but thou.

## CHAP. X.

3. *Judith doth ſet forth herſelf.* 10. *She and her maid go forth into the camp.*

NOW after that ſhe had ceaſed to cry unto the God of Iſrael, and had made an end of all theſe words,

2 She aroſe where ſhe had fallen down, and called her maid, and went down into the houſe in the which ſhe abode in the ſabbath-days, and in her feaſt-days,

3 ¶ And pulled off the ſackcloth which ſhe had on, and put off the garments of her widowhood, and waſhed her body all over with water, and anointed herſelf with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladneſs, wherewith ſhe was clad during the life of Manaſſes her huſband.

4 And ſhe took ſandals upon her feet, and put about her her bracelets and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herſelf bravely, to allure the eyes of all men that ſhould ſee her.

5 Then ſhe gave her maid a bottle of wine, and a cruſe of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; ſo ſhe folded all theſe things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found ſtanding there Ozias,

and

and the ancients of the city, Chabris and Charmis.

7 And when they ſaw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and ſaid unto her,

8 The God, the God of our fathers give thee favour, and accompliſh thine enterprizes to the glory of the children of Iſrael, and to the exaltation of Jeruſalem: then they worſhipped God.

9 And ſhe ſaid unto them, Command the gates of the city to be opened unto me, that I may go forth to accompliſh the things whereof you have ſpoken with me: ſo they commanded the young men to open unto her, as ſhe had ſpoken.

10 And when they had done ſo, Judith went out, ſhe and her maid with her, and the men of the city looked after her, until ſhe was gone down the mountain, and till ſhe had paſſed the valley, and could ſee her no more.

11 Thus they went ſtraight forth in the valley: and the firſt watch of the Aſſyrians met her;

12 And took her, and aſked her, Of what people art thou? and whence cameſt thou? and whither goeſt thou? and ſhe ſaid, I am a woman of the Hebrews, and am fled from them: for they ſhall be given to you to be conſumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of

V. 11. *Thus they went ſtraight forth into the valley*—The city of Bethulia was ſituated on the top of the mountain, and the hoſt of the Aſſyrians were encamped in the valley below; ſo that Judith and her attendant ſoon reached the advanced guard of the enemy at the foot of the mountain.

truth,

truth, and I will ſhew him a way whereby he ſhall go, and win all the hill-country, without loſing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and ſaid unto her,

15 Thou haſt ſaved thy life, in that thou haſt haſted to come down to the preſence of our lord: now therefore come to his tent, and ſome of us ſhall conduct thee, until they have delivered thee to his hands.

16 And when thou ſtandeſt before him, be not afraid in thine heart, but ſhew unto him according to thy word, and he will entreat thee well.

17 Then they choſe out of them an hundred men, to accompany her and her maid, and they brought her to the tent of Holofernes.

18 Then there was a concourſe throughout all the camp: for her coming was noiſed among the tents, and they came about her as ſhe ſtood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Iſrael becauſe of her, and every one ſaid to his neighbour, Who would deſpiſe this people, that have among them ſuch women? ſurely it is not good that one man of them be left, who being let go, might deceive the whole earth.

20 And they that lay near Holofernes, went out, and all his ſervants, and they brought her into the tent.

21 Now Holofernes reſted upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious ſtones.

22 So they ſhewed him of her, and he came out before his tent, with ſilver lamps going before him.

23 And when Judith was come before him and his ſervants, they all marvelled at the beauty of her countenance; and ſhe fell down upon her face, and did reverence unto him: and his ſervants took her up.

## CHAP. XI.

3. *Holofernes aſketh Judith the cauſe of her coming.* 20. *He is much pleaſed with her wiſdom and beauty.*

THEN ſaid Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to ſerve Nabuchodonoſor, the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not ſet light by me, I would not have lifted up my ſpear againſt them: but they have done theſe things to themſelves.

3 ¶ But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for ſafeguard; be of good comfort, thou ſhalt live this night, and hereafter.

4 For none ſhall hurt thee, but entreat thee well, as they do the ſervants of king Nabuchodonoſor my lord.

V. 1. *Then ſaid Holofernes unto her* — The general of Nabuchodonoſor was charmed with the beauty of Judith, and encouraged her to tell him the reaſon of her coming, at the ſame time, aſſuring her that ſhe had nothing to fear in the Aſſyrian camp, for orders ſhould be given for treating her as a ſubject of his lord, and not like a captive.

5 Then

5 Then Judith ſaid unto him, Receive the words of thy ſervant, and ſuffer thine handmaid to ſpeak in thy preſence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to paſs by thee, and my lord ſhall not fail of his purpoſes.

7 As Nabuchodonoſor king of all the earth liveth, and as his power liveth, who hath ſent thee for the upholding of every living thing: for not only men ſhall ſerve him by thee, but alſo the beaſts of the field, and the cattle, and the fowls of the air ſhall live by thy power, under Nabuchodonoſor and all his houſe.

8 For we have heard of thy wiſdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter which Achior did ſpeak in thy counſel, we have heard his words; for the men of Bethulia ſaved him, and he declared unto them all that he had ſpoken unto thee.

10 Therefore, O lord, and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation ſhall not be puniſhed, neither can the ſword prevail againſt them, except they ſin againſt their God.

11 And now, that my lord be not defeated, and fruſtrate of his purpoſe, even death is now fallen upon them, and their ſin hath overtaken

them

them, wherewith they will provoke their God to anger, whenſoever they ſhall do that which is not fit to be done:

12 For their victuals fail them, and all their water is ſcant, and they have determined to lay hands upon their cattle, and purpoſe to conſume all thoſe things that God hath forbidden them to eat by his laws,

13 And are reſolved to ſpend the firſt-fruits of the corn, and the tenths of wine and oil, which they had ſanctified, and reſerved for the prieſts that ſerve in Jeruſalem, before the face of our God, the which things it is not lawful for any of the people ſo much as to touch with their hands.

14 For they have ſent ſome to Jeruſalem, becauſe they alſo that dwell there have done the like, to bring them a licence from the ſenate.

15 Now when they ſhall bring them word, they will forthwith do it, and they ſhall be given thee to be deſtroyed the ſame day.

16 Wherefore I thine handmaid, knowing all this, am fled from their preſence, and God hath ſent me to work things with thee, whereat all the earth ſhall be aſtoniſhed, and whoſoever ſhall hear it.

17 For thy ſervant is religious, and ſerveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy ſervant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their ſins.

18 And I will come and ſhew it unto thee: then thou ſhalt go forth with all thine army, and

there

there ſhall be none of them that ſhall reſiſt thee.

19 And I will lead thee through the midſt of Judea, until thou come before Jeruſalem, and I will ſet thy throne in the midſt thereof, and thou ſhalt drive them as ſheep that have no ſhepherd, and a dog ſhall not ſo much as open his mouth at thee: for theſe things were told me according to my foreknowledge, and they were declared unto me, and I am ſent to tell thee.

20 ¶ Then her words pleaſed Holofernes and all his ſervants, and they marvelled at her wiſdom, and ſaid,

21 There is not ſuch a woman from one end of the earth to the other, both for beauty of face, and wiſdom of words.

22 Likewiſe Holofernes ſaid unto her, God hath done well to ſend thee before the people, that ſtrength might be in our hands, and deſtruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: ſurely if thou do as thou haſt ſpoken, thy God ſhall be my God, and thou ſhalt dwell in the houſe of king Nabuchodonoſor, and ſhalt be renowned through the whole earth.

## CHAP. XII.

*2. Judith will not eat of Holofernes' meat. 7. She tarrieth three days in the camp.*

THEN he commanded to bring her in, where his place was ſet, and bade that they ſhould prepare for her of his own meats, and that ſhe ſhould drink of his own wine.

2 And

2 And Judith ſaid, I will not eat thereof, leſt there be an offence: but proviſion ſhall be made for me of the things that I have brought.

3 Then Holofernes ſaid unto her, If thy proviſion ſhould fail, how ſhould give we thee the like? for there be none with us of thy nation.

4 Then ſaid Judith unto him, As thy ſoul liveth, my lord, thine handmaid ſhall not ſpend thoſe things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the ſervants of Holofernes brought her into the tent, and ſhe ſlept till midnight, and ſhe aroſe when it was toward the morning watch,

6 And ſent to Holofernes, ſaying, Let my lord now command that thine handmaid may go forth unto prayer.

7 ¶ Then Holofernes commanded his guard, that they ſhould not ſtay her: thus ſhe abode in the camp three days, and went out in the night into the valley of Bethulia, and waſhed herſelf in a fountain of water by the camp.

8 And when ſhe came out, ſhe beſought the Lord God of Iſrael to direct her way, to the raiſing up of the children of her people.

9 So ſhe came in clean, and remained in the tent until ſhe did eat her meat at evening.

10 And in the fourth day Holofernes made a feaſt to his own ſervants only, and called none of the officers of the banquet.

11 Then ſaid he to Bagoas the eunuch, who had charge over all that he had, Go now, and perſuade this Hebrew woman which is with thee, that ſhe come unto us, and eat and drink with us.

12 For

12 For lo, it will be a ſhame for our perſon, if we ſhall let ſuch a woman go, not having had her company: for if we draw her not unto us, ſhe will laugh us to ſcorn.

13 Then went Bagoas from the preſence of Holofernes, and came to her, and he ſaid, Let not this fair damſel fear to come to my lord, and to be honoured in his preſence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Aſſyrians, which ſerve in the houſe of Nabuchodonoſor.

14 Then ſaid Judith unto him, Who am I now, that I ſhould gainſay my lord? ſurely whatſoever pleaſeth him, I will do ſpeedily, and it ſhall be my joy unto the day of my death.

15 So ſhe aroſe, and decked herſelf with her apparel, and all her woman's attire, and her maid went and laid ſoft ſkins on the ground for her, over-againſt Holofernes, which ſhe had received of Bagoas for her daily uſe, that ſhe might ſit and eat upon them.

16 Now when Judith came in, and ſat down, Holofernes his heart was raviſhed with her, and his mind was moved, and he deſired greatly her company; for he waited a time to deceive her, from the day that he had ſeen her.

17 Then ſaid Holofernes unto her, Drink now, and be merry with us.

18 So Judith ſaid, I will drink now, my lord, becauſe my life is magnified in me this day, more than all the days ſince I was born.

19 Then ſhe took, and ate and drank before him, what her maid had prepared.

20 And

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day ſince he was born.

## CHAP. XIII.

2. *Judith is left alone with Holofernes in his tent.* 7. *She cuts off his head while he ſlept.*

NOW when the evening was come, his ſervants made haſte to depart, and Bagoas ſhut his tent without, and diſmiſſed the waiters from the preſence of his lord, and they went to their beds: for they were all weary, becauſe the feaſt had been long.

2 ¶ And Judith was left alone in the tent, and Holofernes lying along on his bed: for he was filled with wine.

3 Now Judith had commanded her maid to ſtand without her bed-chamber, and to wait for her coming forth, as ſhe did daily: for ſhe ſaid ſhe would go forth to her prayers, and ſhe ſpake to Bagoas according to the ſame purpoſe.

4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith ſtanding by his bed, ſaid in her heart, O Lord God of all power, look at this preſent

V. 3. *Now Judith had commanded her maid to ſtand without, &c.* — It does not appear from the whole hiſtory, that the maid knew any thing of Judith's deſign; and even the laſt night, when the action was performed, ſhe ſeems only to have waited the return of her miſtreſs, in order to their going into the valley to perform their accuſtomed devotions. Indeed, a ſcheme of this kind required the greateſt ſecrecy; and therefore Judith wiſely determined to keep it concealed in her own breaſt.

V. 4. *Then Judith ſtanding by his bed, &c.*—Judith's project was now ripe for execution; ſhe therefore prayed to the Almighty for ſtrength to perform it; and then approaching his bed, drew his faulchion, and at two ſtrokes ſevered his head from his body. Thus fell the man who dared to place his maſter above the Almighty God of Jacob.

upon

upon the works of mine hands for the exaltation of Jeruſalem.

5 For now is the time to help thine inheritance, and to execute mine enterprizes to the deſtruction of the enemies which are riſen againſt us.

6 Then ſhe came to the pillar of the bed which was at Holofernes' head, and took down his faulchion from thence,

7 ¶ And approached to his bed, and took hold of the hair of his head, and ſaid, Strengthen me, O Lord God of Iſrael, this day.

8 And ſhe ſmote twice upon his neck with all her might, and ſhe took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after ſhe went forth, and gave Holofernes his head to her maid:

10 And ſhe put it in her bag of meat: ſo they twain went together according to their cuſtom, unto prayer: And when they had paſſed the camp, they compaſſed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then ſaid Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to ſhew his power yet in Jeruſalem, and his forces againſt the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haſte to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both ſmall

and great, for it was ſtrange unto them that ſhe was come: ſo they opened the gate and received them, and made a fire for a light, and ſtood round about them.

14 Then ſhe ſaid to them with a loud voice, Praiſe, praiſe God, praiſe God, (I ſay) for he hath not taken away his mercy from the houſe of Iſrael, but hath deſtroyed our enemies by mine hand this night.

15 So ſhe took the head out of the bag, and ſhewed it, and ſaid unto them, Behold the head of Holofernes the chief captain of the army of Aſſur, and behold the canopy wherein he did lie in his drunkenneſs; and the Lord hath ſmitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his deſtruction, and yet hath he not committed ſin with me, to defile and ſhame me.

17 Then all the people were wonderfully aſtoniſhed, and bowed themſelves, and worſhipped God, and ſaid with one accord, Bleſſed be thou, O our God, which haſt this day brought to nought the enemies of thy people.

18 Then ſaid Ozias unto her, O daughter, bleſſed art thou of the moſt high God, above all the women upon the earth; and bleſſed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence ſhall not depart from

from the heart of men, which remember the power of God for ever.

20 And God turn theſe things to thee for a perpetual praiſe, to viſit thee in good things, becauſe thou haſt not ſpared thy life for the affliction of our nation, but haſt revenged our ruin, walking a ſtraight way before our God. And all the people ſaid, So be it, ſo be it.

## CHAP. XIV.

1. *Judith's advice.* 11. *The head of Holofernes is hanged up:* 15. *He is found dead, and much lamented.*

THEN ſaid Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the higheſt place of your walls.

2 And ſo ſoon as the morning ſhall appear, and the ſun ſhall come forth upon the earth, take you every one his weapons, and go forth every valiant man out of the city, and ſet you a captain over them, as though ye would go down into the field toward the watch of the Aſſyrians, but go not down.

3 Then they ſhall take their armour, and ſhall go into their camp, and raiſe up the captains of the army of Aſſur, and they ſhall run to the tent of Holofernes, but ſhall not find him: then fear ſhall fall upon them, and they ſhall flee before your face.

4 So you, and all that inhabit the coaſt of Iſrael, ſhall purſue them, and overthrow them as they go.

V. 1. *Hear me now, my brethren, &c.*—Judith well knowing the conſternation into which the ſudden death of Holofernes would throw the Aſſyrian army, adviſed the Bethulians to take advantage of it, arm themſelves, purſue and deſtroy thoſe invaders of their country.

5 But

5 But before you do theſe things, call me Achior the Ammonite, that he may ſee and know him that deſpiſed the houſe of Iſrael, and that ſent him to us as it were to his death.

6 Then they called Achior out of the houſe of Ozias; and when he was come, and ſaw the head of Holofernes in a man's hand in the aſſembly of the people, he fell down on his face, and his ſpirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and ſaid, Bleſſed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name ſhall be aſtoniſhed.

8 Now therefore tell me all the things that thou haſt done in theſe days. Then Judith declared unto him in the midſt of the people, all that ſhe had done from the day that ſhe went forth, until that hour ſhe ſpake unto them.

9 And when ſhe had left off ſpeaking, the people ſhouted with a loud voice, and made a joyful noiſe in their city.

10 And when Achior had ſeen all that the God of Iſrael had done, he believed in God greatly, and circumciſed the fleſh of his foreſkin, and was joined unto the houſe of Iſrael unto this day.

11 And as ſoon as the morning aroſe, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the ſtraits of the mountain.

12 But

12 But when the Aſſyrians ſaw them, hey ſent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and ſaid to him that had the charge of all his things, Waken now our lord: for the ſlaves have been bold to come down againſt us to battle, that they may be utterly deſtroyed.

14 Then went in Bagoas, and knocked at the door of the tent, for he thought that he had ſlept with Judith.

15 But becauſe none anſwered, he opened it, and went into the bed-chamber, and found him caſt upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping, and ſighing, and a mighty cry, and rent his garments.

17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 Theſe ſlaves have dealt treacherouſly; one woman of the Hebrews hath brought ſhame upon the houſe of king Nabuchodonoſor: for behold, Holofernes *lieth* upon the ground without a head.

19 When the captains of the Aſſyrian's army heard theſe words, they rent their coats, and their minds were wonderfully troubled, and there was a cry, and a very great noiſe throughout the camp.

CHAP.

## CHAP. XV.

1. *The Aſſyrians are chaſed and ſlain.* 13. *The women crown Judith with a garland.*

AND when they that were in the tents heard, they were aſtoniſhed at the thing that was done.

2 And fear and trembling fell upon them, ſo that there was no man that durſt abide in the ſight of his neighbour, but ruſhing out altogether, they fled into every way of the plain, and of the hill country.

3 They alſo that had camped in the mountains round about Bethulia, fled away. Then the children of Iſrael, every one that was a warrior among them, ruſhed out upon them.

4 Then ſent Ozias to Betomaſthem, and to Bebai, and Chobai, and Cola, and to all the coaſts of Iſrael, ſuch as ſhould tell the things that were done, and that all ſhould ruſh forth upon their enemies to deſtroy them.

5 Now when the children of Iſrael heard it, they all fell upon them with one conſent, and ſlew them unto Chobai; likewiſe alſo they that came from Jeruſalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, chaſed them with a great ſlaughter, until they were paſt Damaſcus, and the borders thereof.

6 And the reſidue that dwelt at Bethulia, fell upon the camp of Aſſur, and ſpoiled them, and were greatly enriched.

7 And the children of Iſrael that returned from

from the ſlaughter had that which remained; and the villages, and the cities that were in the mountains, and in the plain, gat many ſpoils: for the multitude was very great.

8 Then Joacim the high prieſt, and the ancients of the children of Iſrael that dwelt in Jeruſalem, came to behold the good things that God had ſhewed to Iſrael, and to ſee Judith, and to ſalute her.

9 And when they came unto her, they bleſſed her with one accord, and ſaid unto her, Thou art the exaltation of Jeruſalem, thou art the great glory of Iſrael, thou art the great rejoicing of our nation.

10 Thou haſt done all theſe things by thine hand: thou haſt done much good to Iſrael, and God is pleaſed therewith: bleſſed be thou of the Almighty Lord for evermore: and all the people ſaid, So be it.

11 And the people ſpoiled the camp the ſpace of thirty days: and they gave unto Judith, Holofernes his tent, and all his plate, and beds, and veſſels, and all his ſtuff: and ſhe took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Iſrael ran together to ſee her, and bleſſed her, and made a dance among them for her: and ſhe took branches in her hand, and gave alſo to the women that were with her.

V. 8. *Then Joachim the high prieſt*—After the defeat of the Aſſyrian army, the high prieſt, attended by all the chief men of Iſrael, came to Bethulia to ſalute Judith, declaring that ſhe had ſaved Iſrael, and prevented the temple of the moſt High from being polluted.

13 And

13 ¶ And they put a garland of olive upon her, and her maid that was with her, and ſhe went before all the people in the dance, leading all the women: and all the men of Iſrael followed in their armour, with garlands, and with ſongs in their mouths.

## CHAP. XVI.

1. *The ſong of Judith;* 23. *ſhe died, at Bethulia, a widow of great honour.* 24. *All Iſrael lament her death.*

THEN Judith began to ſing this thankſgiving in all Iſrael, and all the people ſang after her this ſong of praiſe.

2 And Judith ſaid, Begin unto my God with timbrels, ſing unto my Lord with cymbals: tune unto him a new pſalm: exalt him, and call upon his name.

3 For God breaketh the battles: for amongſt the camps in the midſt of the people he hath delivered me out of the hands of them that perſecuted me.

4 Aſſur came out of the mountains from the north, he came with ten thouſands of his army, the multitude whereof ſtopped the torrents, and their horſemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the ſword, and daſh the ſucking children againſt the ground, and make mine infants as a prey, and my virgins as a ſpoil.

6 But the Almighty Lord hath diſappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the ſons of the Titans

ſmite

ſmite him, nor high giants ſet upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For ſhe put off the garment of her widowhood, for the exaltation of thoſe that were oppreſſed in Iſrael, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

9 Her ſandals raviſhed his eyes, her beauty took his mind priſoner, and the faulchion paſſed through his neck.

10 The Perſians quaked at her boldneſs, and the Medes were daunted at her hardineſs.

11 Then my afflicted ſhouted for joy, and my weak ones cried aloud; but they were aſtoniſhed: theſe lifted up their voices, but they were overthrown.

12 The ſons of the damſels have pierced them through, and wounded them as fugitives children: they periſhed by the battle of the Lord.

13 I will ſing unto the Lord a new ſong: O Lord, thou art great and glorious, wonderful in ſtrength, and invincible.

14 Let all creatures ſerve thee: for thou ſpakeſt, and they were made, thou didſt ſend forth thy Spirit, and it created them, and there is none that can reſiſt thy voice.

15 For the mountains ſhall be moved from their foundations with the waters, the rocks ſhall melt as wax at thy preſence: yet thou art merciful to them that fear thee.

16 For all ſacrifice is too little for a ſweet ſa-

vour unto thee, and all the fat is not ſufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Wo to the nations that riſe up againſt my kindred: the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their fleſh; and they ſhall feel them, and weep for ever.

18 Now as ſoon as they entered into Jeruſalem, they worſhipped the Lord; and as ſoon as the people were purified, they offered their burnt-offerings, and their free-offerings, and their gifts.

19 Judith alſo dedicated all the ſtuff of Holofernes, which the people had given her, and gave the canopy which ſhe had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feaſting in Jeruſalem before the ſanctuary, for the ſpace of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own poſſeſſion, and was in her time honourable in all the country.

22 And many deſired her, but none knew her all the days of her life, after that Manaſſes her huſband was dead, and was gathered to his people.

23 ¶ But ſhe increaſed more and more in honour, and waxed old in her huſband's houſe, being an hundred and five years old, and made her maid free; ſo ſhe died in Bethulia: and

they

they buried her in the cave of her husband Manasses.

24 ¶ And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were neareſt of kindred to Manasses her husband, and to them that were the neareſt of her kindred.

25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

The

# The reſt of the CHAPTERS

OF

# The Book of ESTHER.

## Part of the Tenth Chapter after the Greek.

5. *Mardocheus remembereth and expoundeth his dream of the river and the two dragons.*

THEN Mardocheus ſaid, God hath done theſe things.

5 ¶ For I remember a dream which I ſaw concerning theſe matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the ſun, and much water: this

*Eſther* — The following chapters, which are ſubjoined as a ſupplement to the book of Eſther, are doubtleſs very ancient, ſince Joſephus has taken ſome of them into his hiſtory; but by comparing them with the canonical writings, we find ſuch manifeſt contradictions, as gave the ancient compilers of the ſacred canon ſufficient grounds for placing them amongſt the apocryphal writings.— Who the author of theſe chapters was, is uncertain, but from a paſſage in the eleventh chapter, it is ſuppoſed to be one Lyſimachus, who either wrote or tranſlated them.

V. 4. *Then Mardocheus ſaid, God hath done theſe things*—In order to connect this additional hiſtory with the book of Eſther, of which it is ſaid to be the remainder, we are to remember, that by the interpoſition

river

river is Eſther, whom the king married, and made queen.

7 And the two dragons, are I and Aman.

8 And the nations were thoſe that were aſſembled to deſtroy the name of the Jews:

9 And my nation is this Iſrael, which cried to God, and were ſaved: for the Lord hath ſaved his people, and the Lord hath delivered us from all thoſe evils, and God hath wrought ſigns and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And theſe two lots came at the hour, and time, and day of judgment before God amongſt all nations.

12 So God remembered his people, and juſtified his inheritance.

13 Therefore thoſe days ſhall be unto them in the month Adar, the fourteenth and fifteenth day of the ſame month, with an aſſembly, and joy, and with gladneſs, before God, according to the generations for ever among his people.

of Mordecai, or as he is here called Mardocheus, and the aſſiſtance of Queen Eſther, the Jews obtained a ſignal deliverance from the plot laid againſt them by Haman their mortal enemy. Mordecai, to perpetuate ſo wonderful an inſtance of the divine favour to his nation, inſtituted an annual feſtival to be obſerved on the fifteenth and ſixteenth of the month Adar for ever. After the firſt celebration of it, the people being reinſtated in their former tranquility, he cried out, *God hath done theſe things.*

CHAP.

## CHAP. XI.

2. *The ſtock and quality of Mardocheus:* 6. *he dreameth of two dragons.*

IN the fourth year of the reign of Ptolomeus and Cleopatra, Doſitheus, who ſaid he was a prieſt and Levite, and Ptolomeus his ſon brought this epiſtle of Phurim, which they ſaid was the ſame, and that Lyſimachus the ſon of Ptolomeus, that was in Jeruſalem, had interpreted it.

2 ¶ In the ſecond year of the reign of Artaxerxes the great, in the firſt day of the month Niſan, Mardocheus the ſon of Jairus, the ſon of Semei, the ſon of Ciſai of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Suſa, a great man, being a ſervitor in the king's court.

4 He was alſo one of the captives which Nabuchodonoſor the king of Babylon carried from Jeruſalem, with Jeconias king of Judea, and this was his dream.

5 Behold, a noiſe of a tumult, with thunder, and earthquakes, and uproar in the land:

6 ¶ And behold, two great dragons came forth, ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight againſt the righteous people.

8 And lo, a day of darkneſs and obſcurity: tribulation and anguiſh, affliction, and great uproar upon the earth.

V. 1. *In the fourth year of the reign* —In this verſe we have an account of theſe additional chapters to the book of Eſther, called the epiſtle of Phurim.

9 And

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to periſh.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the ſun roſe up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had ſeen this dream, and what God had determined to do, was awake; he bare this dream in mind, and until night by all means was deſirous to know it.

## CHAP. XII.

2. *The two eunuch's conſpiracy diſcovered by Mardocheus;* 5. *for which the king rewarded him.*

AND Mardocheus took his reſt in the court with Gabatha and Thara, the two eunuchs of the king, and keepers of the palace.

2 ¶ And he heard their devices, and ſearched out their purpoſes, and learned that they were about to lay hands upon Artaxerxes the king; and ſo he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confeſſed it, they were ſtrangled.

4 And the king made a record of theſe things, and Mardocheus alſo wrote thereof.

5 ¶ So the king commanded Mardocheus to ſerve in the court, and for this he rewarded him.

V. 5. *So the king commanded Mardocheus to ſerve in the court, and for this he rewarded him*—This is a manifeſt contradiction to the account we have of this affair in the book of Eſther, chap. vi, 3, where on the king's enquiring what had been done for Mordecai, it is ſaid, *Nothing was done.*

6 Howbeit,

6 Howbeit, Aman the ſon of Amadathus the Agagite, who was in great honour with the king, ſought to moleſt Mardocheus and his people, becauſe of the two eunuchs of the king.

## CHAP. XIII.

1. *The copy of the king's letters, to deſtroy the Jews.* 8. *The prayer of Mardocheus for them.*

THE copy of the letters was this. The great king Artaxerxes writeth theſe things to the princes and governors that are under him from India unto Ethiopia, in an hundred and ſeven and twenty provinces.

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with preſumption of my authority, but carrying myſelf alway with equity and mildneſs, I purpoſed to ſettle my ſubjects continually in a quiet life, and making my kingdom peaceable, and open for paſſage to the utmoſt coaſts, to renew peace which is deſired of all men.

3 Now when I aſked my counſellors how this might be brought to paſs, Aman, that excelled in wiſdom among us, and was approved for his conſtant good-will, and ſtedfaſt fidelity, and had the honour of the ſecond place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was ſcattered a certain ma-

V. 1. *The copy of the letter was this* —We have here the letter which Ahaſueras, at the requeſt of Haman, ſent to the provinces to deſtroy the Jews; the ſubſtance of this letter is given in the canonical book of Eſther.

licious

licious people that had laws contrary to all nations, and continually deſpiſed the commandments of kings, ſo as the uniting of our kingdoms honourably intended by us, cannot go forward.

5 Seeing then we underſtand that this people alone is continually in oppoſition unto all men, differing in the ſtrange manner of their laws, and evil affected to our ſtate, working all the miſchief they can, that our kingdom may not be firmly eſtabliſhed:

6 Therefore have we commanded that all they that are ſignified in writing unto you by Aman, (who is ordained over the affairs, and is next unto us) ſhall all with their wives and children be utterly deſtroyed by the ſword of their enemies, without all mercy and pity, the fourteenth day of the twelve month Adar of this preſent year:

7 That they, who of old, and now alſo are malicious, may in one day with violence go into the grave, and ſo ever hereafter cauſe our affairs to be well ſettled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou haſt appointed to ſave Iſrael, there is no man that can gainſay thee.

10 For thou haſt made heaven and earth, and all the wonderous things under the heaven.

11 Thou art Lord of all things, and there is

no man that can reſiſt thee, which art the Lord.

12 Thou knoweſt all things, and thou knoweſt, Lord, that it was neither in contempt, nor pride, nor for any deſire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will, for the ſalvation of Iſrael, to kiſs the ſoles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worſhip any but thee, O God, neither will I do it in pride.

15 And now, O Lord God, and King, ſpare thy people: for their eyes are upon us to bring us to nought; yea, they deſire to deſtroy the inheritance that hath been thine from the beginning.

16 Deſpiſe not the portion which thou haſt delivered out of Egypt for thine ownſelf.

17 Hear my prayer, and be merciful unto thine inheritance: turn our ſorrow into joy, that we may live, O Lord, and praiſe thy name: and deſtroy not the mouths of them that praiſe thee, O Lord.

18 All Iſrael in like manner cried moſt earneſtly unto the Lord, becauſe their death was before their eyes.

## CHAP. XIV.

*The prayer of queen Eſther for herſelf and her people.*

QUEEN Eſther alſo being in fear of death, reſorted unto the Lord:

V. 1. *Queen Eſther alſo being in fear of death*— Mordecai having informed Eſther of the calamity that threatened them, ſhe was ſo terrified

2 And

2 And laid away her glorious apparel, and put on the garments of anguiſh and mourning: and inſtead of precious ointments, ſhe covered her head with aſhes and dung, and ſhe humbled her body greatly, and all the places of her joy ſhe filled with her torn hair.

3 And ſhe prayed unto the Lord God of Iſrael, ſaying, O my Lord, thou only art our King: help me, deſolate woman, which have no helper but thee:

4 For my danger is in mine hand.

5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookeſt Iſrael from among all people, and our fathers from all their predeceſſors, for a perpetual inheritance, and thou haſt performed whatſoever thou didſt promiſe them.

6 And now we have ſinned before thee: therefore haſt thou given us into the hands of our enemies,

7 Becauſe we worſhipped their gods: O Lord, thou art righteous.

8 Nevertheleſs, it ſatisfieth them not, that we are in bitter captivity: but they have ſtricken hands with their idols,

9 That they will aboliſh the thing that thou with thy mouth haſt ordained, and deſtroy thine inheritance, and ſtop the mouth of them that praiſe thee, and quench the glory of thine houſe, and of thine altar,

10 And open the mouths of the heathen to

with the news, that ſhe fell into all the extremities of the moſt exceſſive grief; and in the ſorrow of her heart poured out a prayer to the God of Iſrael, imploring his protection for the deſcendants of Jacob.

ſet

ſet forth the praiſes of the idols, and to magnify a fleſhly king for ever.

11 O Lord, give not thy ſceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themſelves, and make him an example that hath begun this againſt us.

12 Remember, O Lord, make thyſelf known in the time of our affliction, and give me boldneſs, O King of the nations, and Lord of all power.

13 Give me eloquent ſpeech in my mouth before the lion: turn his heart to hate him that fighteth againſt us, that there may be an end of him, and of all that are like-minded to him:

14 But deliver us with thine hand, and help me that am deſolate, and which have no other helper but thee.

15 Thou knoweſt all things, O Lord; thou knoweſt that I hate the glory of the unrighteous, and abhor the bed of the uncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſity: for I abhor the ſign of my high eſtate, which is upon my head, in the days wherein I ſhew myſelf, and that I abhor it as a menſtruous rag, and that I wear it not when I am private by myſelf,

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly eſteemed the king's feaſt, nor drunk the wine of the drink-offerings.

18 Neither had thine handmaid any joy, ſince the day that I was brought hither to this preſent,

but

but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the miſchievous, and deliver me out of my fear.

## CHAP. XV.

*6. Eſther cometh into the king's preſence. 7. She fainteth. 8. He taketh her up, and doth comfort her.*

AND upon the third day when ſhe had ended her prayer, ſhe laid away her mourning garments, and put on her glorious apparel.

2 And being glorioufly adorned, after ſhe had called upon God, who is the beholder and Saviour of all things, ſhe took two maids with her.

3 And upon the one ſhe leaned, as carrying herſelf daintily.

4 And the other followed, bearing up her train.

5 And ſhe was ruddy through the perfection of her beauty, and her countenance was cheerful, and very amiable: but her heart was in anguiſh for fear.

6 ¶ Then having paſſed through all the doors, ſhe ſtood before the king, who ſate upon his royal throne, and was clothed with all his robes of majeſty, all glittering with gold and precious ſtones, and he was very dreadful.

7 ¶ Then lifting up his countenance, that ſhone with majeſty, he looked very fiercely upon her: and the queen fell down and was pale, and fainted, and bowed herſelf upon the head of the maid that went before her.

8 ¶ Then

8 ¶ Then God changed the ſpirit of the king into mildneſs, who in a fear leaped from his throne, and took her in his arms, till ſhe came to herſelf again, and comforted her with loving words, and ſaid unto her,

9 Eſther, what is the matter? I am thy brother, be of good cheer.

10 Thou ſhalt not die, though our commandment be general: come near.

11 And ſo he held up his golden ſceptre, and laid it upon her neck,

12 And embraced her, and ſaid, Speak unto me.

13 Then ſaid ſhe unto him, I ſaw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majeſty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as ſhe was ſpeaking, ſhe fell down for faintneſs.

16 Then the king was troubled, and all his ſervants comforted her.

## CHAP. XVI.

1. *The letter of Artaxerxes,* 10. *wherein he taxeth Aman,* 17. *and revoketh the decree procured by him to deſtroy the Jews.*

THE great king Artaxerxes unto the princes and governors of an hundred and ſeven and twenty provinces from India unto Ethiopia, and unto all our faithful ſubjects, greeting.

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen;

3 And

3 And endeavour to hurt not our ſubjects only, but not being able to bear abundance, do take in hand to practiſe alſo againſt thoſe that do them good;

4 And take not only thankfulneſs away from among men, but alſo lifted up with the glorious words of lewd perſons that were never good, they think to eſcape the juſtice of God, that ſeeth all things, and hateth evil.

5 Oftentimes alſo fair ſpeech of thoſe that are put in truſt to manage their friends affairs, hath cauſed many that are in authority to be partakers of innocent blood, and hath enwrapped them in remedileſs calamities;

6 Beguiling with the falſhood and deceit of their lewd diſpoſition, the innocency and goodneſs of princes.

7 Now ye may ſee this, as we have declared, not ſo much by ancient hiſtories, as ye may, if ye ſearch what hath been wickedly done of late through the peſtilent behaviour of them that are unworthily placed in authority.

8 And we muſt take care for the time to come, that our kingdom may be quiet and peaceable for all men;

9 Both by changing our purpoſes, and always judging things that are evident, with more equal proceeding.

10 ¶ For Aman a Macedonian, the ſon of Amadatha, being indeed a ſtranger from the Perſian blood, and far diſtant from our goodneſs, and as a ſtranger received of us;

11 Had ſo far forth obtained the favour that

we

we ſhewed toward every nation, as that he was called our father, and was continually honoured of all men, as the next perſon unto the king.

12 But he not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits ſought of us the deſtruction as well of Mardocheus, who ſaved our life, and continually procured our good, as alſo of blameleſs Eſther, partaker of our kingdom, with their whole nation.

14 For by theſe means he thought, finding us deſtitute of friends, to have tranſlated the kingdom of the Perſians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter deſtruction, are no evil doers, but live by moſt juſt laws:

16 And that they be children of the moſt high and moſt mighty living God, who hath ordained the kingdom both unto us, and to our progenitors in the moſt excellent manner.

17 ¶ Wherefore ye ſhall do well not to put in execution the letters ſent unto you by Aman the ſon of Amadatha.

18 For he that was the worker of theſe things is hanged at the gates of Suſa, with all his family: God, who ruleth all things, ſpeedily rendering vengeance to him according to his deſerts.

19 Therefore ye ſhall publiſh the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye ſhall aid them, that even the ſame day, being the thirteenth day of the twelfth month Adar,

Adar, they may be avenged on them, who in the time of their affliction ſhall ſet upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the choſen people ſhould have periſhed.

22 You ſhall therefore among your ſolemn feaſts, keep it an high day with all feaſting;

23 That both now and hereafter there may be ſafety to us, and the well-affected Perſians; but to thoſe which do conſpire againſt us, a memorial of deſtruction.

24 Therefore every city and country whatſoever, which ſhall not do according to theſe things, ſhall be deſtroyed without mercy, with fire and ſword, and ſhall be made not only unpaſſable for men, but alſo moſt hateful to wild beaſts and fowls for ever.

# THE WISDOM OF SOLOMON.

## CHAP. I.

2. *To whom God ſheweth himſelf,* 4. *And wiſdom herſelf.*
6. *An evil-ſpeaker cannot be hid.*

LOVE righteouſneſs, ye that be judges of the earth: think of the Lord with a good heart, and in ſimplicity of heart ſeek him.

2 ¶ For he will be found of them that tempt him not: and ſheweth himſelf unto ſuch as do not diſtruſt him.

3 For froward thoughts ſeparate from God: and his power when it is tried, reproveth the unwiſe.

*Wiſdom of Solomon*—The principal intention of this book is the inſtruction of kings, and the information of the great ones, and the Judges of the earth. The author is wholly unknown; though ſome aſcribe it to Solomon, and imagine that he firſt wrote it in Hebrew; but being afterwards tranſlated into Greek, the original Hebrew was loſt. But if this book was really wrote by Solomon, why is it not found in the Hebrew Canon? However it be, it is certain that the Jews never admitted it as canonical; and accordingly it is placed among the Apocryphal Writings.

V. 1. *Love righteouſneſs, ye that be judges of the earth, &c.* — The firſt part of this chapter ſeems to be dictated for the uſe of judges and magiſtrates, who have the power of men's lives and properties.

4 ¶ For

4 ¶ For into a malicious ſoul wiſdom ſhall not enter: nor dwell in the body that is ſubject unto ſin.

5 For the holy Spirit of diſcipline will flee deceit, and remove from thoughts that are without underſtanding, and will not abide when unrighteouſneſs cometh in.

6 ¶ For wiſdom is a loving ſpirit: and will not acquit a blaſphemer of his words: for God is witneſs of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that ſpeaketh unrighteous things cannot be hid: neither ſhall vengeance when it puniſheth, paſs by him.

9 For inquiſition ſhall be made into the counſels of the ungodly: and the ſound of his words ſhall come unto the Lord for the manifeſtation of his wicked deeds.

10 For the ear of jealouſy heareth all things: and the noiſe of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting: for there is no word ſo ſecret, that ſhall go for nought: and the mouth that belieth, ſlayeth the ſoul.

12 Seek not death in the error of your life: and pull not upon yourſelves deſtruction, with the works of your hands.

13 For God made not death: neither hath he pleaſure in the deſtruction of the living.

14 For

14 For he created all things, that they might have their being: and the generations of the world were healthful: and there is no poiſon of deſtruction in them: nor the kingdom of death upon the earth.

15 For righteouſneſs is immortal.

16 But ungodly men with their works and words call *it* to them: for when they thought to have it their friend, they conſumed to nought, and made a covenant with it, becauſe they are worthy to take part with it.

## CHAP. II.

1. *The wicked think this life ſhort,* 5. *and of no other after this.* 6. *Therefore they will take their pleaſure in this,* 10. *and conſpire againſt the juſt.*

FOR the *ungodly* ſaid, Reaſoning with themſelves, but not aright, Our life is ſhort and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we ſhall be hereafter as though we had never been: for the breath in our noſtrils is as ſmoke, and a little ſpark in the moving of our heart.

3 Which being extinguiſhed, our body ſhall be turned into aſhes, and our ſpirit ſhall vaniſh as the ſoft air;

4 And our name ſhall be forgotten in time, and no man ſhall have our works in remembrance, and our life ſhall paſs away as the trace of a cloud, and ſhall be diſperſed as a miſt that is driven away with the beams of the ſun, and overcome with the heat thereof.

5 ¶ For

5 ¶ For our time is a very ſhadow that paſſeth away: and after our end there is no retnrning: for it is faſt ſealed, ſo that no man cometh again.

6 ¶ Come on therefore, let us enjoy the good things that are preſent: and let us ſpeedily uſe the creatures like as in youth.

7 Let us fill ourſelves with coſtly wine, and ointments: and let no flower of the ſpring paſs by us.

8 Let us crown ourſelves with roſe-buds, before they be withered.

9 Let none of us go without his part of our voluptuouſneſs: let us leave tokens of our joyfulneſs in every place: for this is our portion, and our lot is this.

10 ¶ Let us oppreſs the poor righteous man, let us not ſpare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our ſtrength be the law of juſtice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous: becauſe he is not for our turn; and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy, the tranſgreſſings of our education.

13 He profeſſeth to have the knowledge of God: and he calleth himſelf the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other mens, his ways are of another faſhion.

16 We are eſteemed of him as counterfeits: he

he abſtaineth from our ways as from filthineſs: he pronounceth the end of the juſt to be bleſſed, and maketh his boaſt that God is his father.

17 Let us ſee if his words be true: and let us prove what ſhall happen in the end of him.

18 For if the juſt man be the ſon of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with deſpitefulneſs and torture, that we may know his meekneſs, and prove his patience.

20 Let us condemn him with a ſhameful death, for by his own ſaying he ſhall be reſpected.

21 Such things they did imagine, and were deceived: for their own wickedneſs hath blinded them.

22 As for the myſteries of God, they knew them not: neither hoped they for the wages of righteouſneſs: nor diſcerned a reward for blameleſs ſouls.

23 For God created man to be immortal, and made him an image of his own eternity.

24 Nevertheleſs, through envy of the devil came death into the world: and they that do hold of his ſide, do find it.

## CHAP. III.

1. *The godly are happy in their death,* 5. *And in their troubles.* 10. *The wicked are not, nor their children.* 16. *The adulterer and his ſeed ſhall periſh.*

BUT the ſouls of the righteous are in the hand of God, and there ſhall no torment touch them.

V. 1. *But the ſouls of the righteous are in the hand of God*—This chapter is a fine contraſt to the foregoing. The righteous man may indeed be ſorely

2 In the ſight of the unwiſe they ſeemed to die, and their departure is taken for miſery,

3 And their going from us to be utter deſtruction: but they are in peace.

4 For though they be puniſhed in the ſight of men: yet is their hope full of immortality.

5 ¶ And having been a little chaſtiſed, they ſhall be greatly rewarded: for God proved them, and found them worthy for himſelf.

6 As gold in the furnace hath he tried them, and received them as a burnt-offering.

7 And in the time of their viſitation they ſhall ſhine, and run to and fro, like ſparks among the ſtubble.

8 They ſhall judge the nations, and have dominion over the people, and their Lord ſhall reign for ever.

9 They that put their truſt in him, ſhall underſtand the truth: and ſuch as be faithful in love, ſhall abide with him: for grace and mercy is to his ſaints, and he hath care for his elect.

10 ¶ But the ungodly ſhall be puniſhed according to their own imaginations, which have neglected the righteous, and forſaken the Lord.

11 For whoſo deſpiſeth wiſdom and nurture, he is miſerable, and their hope is vain, their labours unfruitful, and their works unprofitable:

12 Their wives are fooliſh, and their children wicked:

13 Their offſpring is curſed: wherefore bleſ-

afflicted with the troubles and calamities of this life, and his death attended with the moſt terrible circumſtances, which in the erroneous judgment of the wicked may be deemed his puniſhment.

ſed is the barren that is undefiled, which hath not known the ſinful bed: ſhe ſhall have fruit in the viſitation of ſouls.

14 And *bleſſed is* the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things againſt God: for unto him ſhall be given the ſpecial gift of faith, and an inheritance in the temple of the Lord, more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wiſdom ſhall never fall away.

16 ¶ As for the children of adulterers, they ſhall not come to their perfection: and the ſeed of an unrighteous bed ſhall be rooted out.

17 For though they live long, yet ſhall they be nothing regarded: and their laſt age ſhall be without honour.

18 Or, if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

## CHAP. IV.

1. *The chaſte man ſhall be crowned.* 3. *Baſtard ſlips ſhall not thrive.*

BETTER it is to have no children, and to have virtue: for the memorial thereof is immortal: becauſe it is known with God and with men.

2 When it is preſent, men take example at it; and when it is gone, they deſire it: it weareth a crown, and triumpheth for ever, having gotten the victory, ſtriving for undefiled rewards.

3 ¶ But

3 ¶ But the multiplying brood of the ungodly ſhall not thrive, nor take deep rooting from baſtard ſlips, nor lay any faſt foundation.

4 For though they flouriſh in branches for a time, yet ſtanding not faſt, they ſhall be ſhaken with the wind, and through the force of winds they ſhall be rooted out.

5 The unperfect branches ſhall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds, are witneſſes of wickedneſs againſt their parents in their trial.

7 But though the righteous be prevented with death, yet ſhall he be in reſt.

8 For honourable age is not that which ſtandeth in length of time, nor that is meaſured by number of years.

9 But wiſdom is the gray hair unto men, and an unſpotted life is old age.

10 He pleaſed God, and was beloved of him; ſo that living among ſinners he was tranſlated.

11 Yea, ſpeedily was he taken away, leſt that wickedneſs ſhould alter his underſtanding, or deceit beguile his ſoul.

12 For the bewitching of naughtineſs doth obſcure things that are honeſt: and the wandering of concupiſcence doth undermine the ſimple mind.

13 He being made perfect in a ſhort time, fulfilled a long time.

14 For his ſoul pleaſed the Lord: therefore haſted he *to take him away* from among the wicked.

15 This the people ſaw, and underſtood it

not, neither laid they up this in their minds, that his grace and mercy is with his ſaints, and that he hath reſpect unto his choſen.

16 Thus the righteous that is dead, ſhall condemn the ungodly which are living; and youth that is ſoon perfected, the many years and old age of the unrighteous.

17 For they ſhall ſee the end of the wiſe, and ſhall not underſtand what God in his counſel hath decreed of him, and to what end the Lord hath ſet him in ſafety.

18 They ſhall ſee him, and deſpiſe him: but God ſhall laugh them to ſcorn, and they ſhall hereafter be a vile carcaſe, and a reproach among the dead for evermore.

19 For he ſhall rend them, and caſt them down headlong, that they ſhall be ſpeechleſs: and he ſhall ſhake them from the foundation: and they ſhall be utterly laid waſte, and be in ſorrow: and their memorial ſhall periſh.

20 And when they caſt up the accounts of their ſins, they ſhall come with fear: and their own iniquities ſhall convince them to their face.

## CHAP. V.

1. *The wicked ſhall wonder at the godly,* 4. *and confeſs their error,* 5. *and the vanity of their lives.*

THEN ſhall the righteous man ſtand in great boldneſs, before the face of ſuch as have afflicted him, and made no account of his labours.

2 When they ſee it, they ſhall be troubled

V. 1. *Then ſhall the righteous man ſtand in great boldneſs, &c.* — The condition of the godly in this world, with reſpect to external circumſtances, is ſo apparently worſe than that of the wicked, that the athieſts have

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with terrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked for.

3 And they repenting, and groaning for anguiſh of ſpirit, ſhall ſay within themſelves, This was he whom we had ſometimes in deriſion, and a proverb of reproach.

4 We fools accounted his life madneſs, and his end to be without honour.

5 ¶ How is he numbered among the children of God, and his lot is amongſt the ſaints!

6 Therefore have we erred from the way of truth, and the light of righteouſneſs hath not ſhined unto us, and the ſun of righteouſneſs roſe not upon us.

7 We wearied ourſelves in the way of wickedneſs and deſtruction: yea, we have gone through deſerts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All thoſe things are paſſed away like a ſhadow, and as a poſt that haſted by,

10 And as a ſhip that paſſeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the path-way of the keel in the waves;

11 Or, as when a bird hath flown through

made it an argument for their diſbelief of a ſupreme being, or at leaſt of a providence to guide the world, and direct the affairs of mortals. But when theſe fooliſh men have paſſed the valley of the ſhadow of death, they will ſee, but ſee too late their fatal miſtake, they will then behold the immortal manſions diſplayed to their view, and the hungry oppreſſed good man ſhining in robes of glory, ſatisfied with the fulneſs of happineſs, and triumphing over all his former misfortunes in the exalted ſtations of bliſs: while they themſelves are precipitated into the gulph of miſery.

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the air, there is no token of her way to be found, but the light air being beaten with the ſtroke of her wings, and parted with the violent noiſe and motion of them, is paſſed through, and therein afterwards no ſign where ſhe went is to be found;

12 Or like as when an arrow is ſhot at a mark, it parteth the air, which immediately cometh together again, ſo that a man cannot know where it went through:

13 Even ſo we in like manner, as ſoon as we were born, began to draw to our end, and had no ſign of virtue to ſhew; but were conſumed in our own wickedneſs.

14 For the hope of the ungodly is like duſt that is blown away with the wind; like a thin froth that is driven away with the ſtorm; like as the ſmoke which is diſperſed here and there with a tempeſt, and paſſeth away as the remembrance of a gueſt that tarrieth but a day.

15 But the righteous live for evermore, their reward alſo is with the Lord, and the care of them is with the moſt High.

16 Therefore ſhall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand ſhall he cover them, and with his arm ſhall he protect them.

17 He ſhall take to him his jealouſy for compleat armour, and make the creature his weapon for the revenge of his enemies.

18 He ſhall put on righteouſneſs as a breaſtplate, and true judgment inſtead of an helmet.

19 He ſhall take holineſs for an invincible ſhield.

20 His

20 His ſevere wrath ſhall he ſharpen for a ſword, and the world ſhall fight with him againſt the unwiſe.

21 Then ſhall the right aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, ſhall they fly to the mark.

22 And hail-ſtones full of wrath ſhall be caſt as out of a ſtone bow, and the water of the ſea ſhall rage againſt them, and the floods ſhall cruelly drown them.

23 Yea, a mighty wind ſhall ſtand up againſt them, and like a ſtorm ſhall blow them away: thus iniquity ſhall lay waſte the whole earth, and ill dealing ſhall overthrow the thrones of the mighty.

## CHAP. VI.

1. *Kings muſt give ear.* 3. *They have their power from God,* 5. *Who will not ſpare them.* 12. *Wiſdom is ſoon found.* 21. *Princes muſt ſeek for it.*

HEAR therefore, O ye kings, and underſtand; learn, ye that be judges of the ends of the earth.

2 Give ear, you that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and ſovereignty from the Higheſt, who ſhall try your works, and ſearch out your counſels.

4 Becauſe being miniſters of his kingdom, you have not judged aright, nor kept the law, nor walked after the counſel of God:

5 Horribly and ſpeedily ſhall he come upon you: for a ſharp judgment ſhall be to them that be in high places.

6 For

6 For mercy will ſoon pardon the meaneſt: but mighty men ſhall be mightily tormented.

7 For he which is Lord over all, ſhall fear no man's perſon, neither ſhall he ſtand in awe of any man's greatneſs: for he hath made the ſmall and great, and careth for all alike.

8 But a ſore trial ſhall come upon the mighty.

9 Unto you therefore, *O kings*, do I ſpeak, that ye may learn wiſdom, and not fall away.

10 For they that keep holineſs holily, ſhall be judged holy: and they that have learned ſuch things, ſhall find what to anſwer.

11 Wherefore ſet your affection upon my words; deſire them, and ye ſhall be inſtructed.

12 Wiſdom is glorious, and never fadeth away: yea, ſhe is eaſily ſeen of them that love her, and found of ſuch as ſeek her.

13 She preventeth them that deſire her, in making herſelf firſt known unto them.

14 Whoſo ſeeketh her early, ſhall have no great travel: for he ſhall find her ſitting at his doors.

15 To think therefore upon her, is perfection of wiſdom: and whoſo watcheth for her, ſhall quickly be without care.

16 For ſhe goeth about, ſeeking ſuch as are worthy of her, ſheweth herſelf favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her, is the deſire of diſcipline; and the care of diſcipline is love;

18 And love is the keeping of her laws; and

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the giving heed unto her laws is the aſſurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the deſire of wiſdom bringeth to a kingdom.

21 If your delight be then in thrones and ſceptres, O ye kings of the people, honour wiſdom, that ye may reign for evermore.

22 As for wiſdom, what ſhe is, and how ſhe came up, I will tell you, and will not hide myſteries from you, but will ſeek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not paſs over the truth.

23 Neither will I go with conſuming envy, for ſuch a man ſhall have no fellowſhip with wiſdom.

24 But the multitude of the wiſe is the welfare of the world: and a wiſe king is the upholding of the people.

25 Receive therefore inſtruction through my words, and it ſhall do you good.

## CHAP. VII.

1. *All men have their beginning and end alike.* 8. *He preferreth wiſdom to all things elſe.*

I MYSELF alſo am a mortal man like to all, and the offſpring of him that was firſt made of the earth,

V. 1. *I myſelf alſo am a mortal man, &c.*—All men, with reſpect to their birth, are undoubtedly upon an equal footing: as the wiſe man is born, ſo is the fool; as the king, ſo is the beggar. It is wiſdom only that ſhould diſtinguiſh one man above the reſt of his fellow-creatures.

2 And

2 And in my mother's womb was faſhioned to be fleſh in the time of ten months, being compacted in blood, of the ſeed of man, and the pleaſure that came with ſleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the firſt voice which I uttered, was crying, as all others do.

4 I was nurſed in ſwadling-clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and underſtanding was given me: I called *upon God*, and the ſpirit of wiſdom came to me.

8 ¶ I preferred her before ſceptres and thrones, and eſteemed riches nothing in compariſon of her.

9 Neither compared I unto her any precious ſtone, becauſe all gold in reſpect of her is as a little ſand, and ſilver ſhall be counted as clay before her.

10 I loved her above health and beauty, and choſe to have her inſtead of light: for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, becauſe wiſdom goeth before them: and I knew not that ſhe was the mother of them.

13 I learned

13 I learned diligently, and do communicate *her* liberally: I do not hide her riches.

14 For ſhe is a treaſure unto men that never faileth: which they that uſe, become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to ſpeak as I would, and to conceive as is meet for the things that are given me: becauſe it is he that leadeth unto wiſdom, and directeth the wiſe.

16 For in his hand are both we and our words: all wiſdom alſo, and knowledge of workmanſhip.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midſt of the times: the alterations of the turning *of the ſun*, and the change of ſeaſons:

19 The circuits of years, and the poſitions of ſtars:

20 The natures of living creatures, and the furies of wild beaſts: the violence of winds, and the reaſonings of men: the diverſities of plants, and the virtues of roots:

21 And all ſuch things as are either ſecret, or manifeſt, them I know.

22 For wiſdom, which is the worker of all things, taught me: for in her is an underſtanding ſpirit, holy, one only, manifold, ſubtle, lively, clear, undefiled, plain, not ſubject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 Kind to man, ſtedfaſt, ſure, free from care, having all power, overſeeing all things, and going through all underſtanding, pure and moſt ſubtle ſpirits.

24 For wiſdom is more moving than any motion: ſhe paſſeth and goeth through all things by reaſon of her pureneſs.

25 For ſhe is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For ſhe is the brightneſs of the everlaſting light, the unſpotted mirror of the power of God, and the image of his goodneſs.

27 And being but one, ſhe can do all things: and remaining in herſelf, ſhe maketh all things new: and in all ages entering into holy ſouls, ſhe maketh them friends of God and prophets.

28 For God loveth none but him that dwelleth with wiſdom.

29 For ſhe is more beautiful than the ſun, and above all the order of ſtars: being compared with the light, ſhe is found before it.

30 For after this cometh night: but vice ſhall not prevail againſt wiſdom.

## CHAP. VIII.

2. *He is in love with wiſdom:* 4. *for he that hath it, hath every good thing.*

WISDOM reacheth from one end to another mightily: and ſweetly doth ſhe order all things.

2 ¶ I loved her and ſought *her* out, from my youth,

youth, I desired to make her my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

4 ¶ For she is privy to the mysteries of the knowledge of God, and a lover of his works.

5 If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?

6 And if prudence work; who of all that are, is a more cunning workman than she?

7 And if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude; which are such things as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and conjectureth *aright* what is to come: she knoweth the subtleties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

9 Therefore I purposed to take her to me, to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with elders, though I be young.

11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

12 When

12 When I hold my tongue they ſhall bide my leiſure, and when I ſpeak they ſhall give good ear unto me: if I talk much, they ſhall lay their hands upon their mouth.

13 Moreover, by the means of her I ſhall obtain immortality, and leave behind me an everlaſting memorial to them that come after me.

14 I ſhall ſet the people in order, and the nations ſhall be ſubject unto me.

15 Horrible tyrants ſhall be afraid when they do but hear of me, I ſhall be found good among the multitude, and valiant in war.

16 After I am come into mine houſe, I will repoſe myſelf with her: for her converſation hath no bitterneſs, and to live with her, hath no ſorrow, but mirth and joy.

17 Now when I conſidered theſe things in myſelf, and pondered them in my heart, how that to be allied unto wiſdom is immortality,

18 (And great pleaſure it is to have her friendſhip, and in the works of her hands are infinite riches, and in the exerciſe of conference with her, prudence; and in talking with her, a good report:) I went about ſeeking how to take her to me.

19 For I was a witty child, and had a good ſpirit.

20 Yea, rather being good, I came into a body undefiled.

21 Nevertheleſs, when I perceived that I could not otherwiſe obtain her, except God gave her me, (and that was a point of wiſdom alſo to know whoſe gift ſhe was) I prayed unto the Lord,

Lord, and beſought him, and with my whole heart I ſaid,

## CHAP. IX.

1. *A prayer unto God for his wiſdom,* 6. *without which the beſt man is nothing worth,* 13. *neither can he tell how to God.*

O GOD of my fathers, and Lord of mercy, who haſt made all things with thy word,

2 And ordained man through thy wiſdom, that he ſhould have dominion over the creatures which thou haſt made,

3 And ordered the world according to equity and righteouſneſs, and executed judgment with an upright heart:

4 Give me wiſdom that ſitteth by thy throne, and reject me not from among thy children:

5 For I thy ſervant and ſon of thine handmaid, am a feeble perſon, and of a ſhort time, and too young for the underſtanding of judgment and laws.

6 ¶ For though a man be never ſo perfect among the children of men, yet if thy wiſdom be not with him, he ſhall be nothing regarded.

7 Thou haſt choſen me to be a king of thy people, and a judge of thy ſons and daughters.

8 Thou haſt commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwelleſt, a reſemblance of the holy tabernacle which thou haſt prepared from the beginning.

V. 1. *O God of my father, and Lord of mercy, &c.*—This chapter contains the author's prayer for the gift of wiſdom; and aſſuming the name of Solomon, takes occaſion from his youth and inexperience, to beg for wiſdom, to underſtand the laws and will of the moſt High; to inſtruct him in building the temple, and to judge the people with equity and judgment.

9 And

9 And wiſdom was with thee: which knoweth thy works, and was preſent when thou madeſt the world, and knew what was acceptable in thy ſight, and right in thy commandments.

10 O ſend her out of thy holy heavens, and from the throne of thy glory, that being preſent ſhe may labour with me, that I may know what is pleaſing unto thee.

11 For ſhe knoweth and underſtandeth all things, and ſhe ſhall lead me ſoberly in my doings, and preſerve me in her power.

12 So ſhall my works be acceptable, and then ſhall I judge thy people righteouſly, and be worthy to ſit in my father's ſeat.

13 ¶ For what man is he that can know the counſel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miſerable, and our devices are but uncertain.

15 For the corruptible body preſſeth down the ſoul, and the earthly tabernacle weigheth down the mind that muſeth upon many things.

16 And hardly do we gueſs aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath ſearched out?

17 And thy counſel who hath known, except thou give wiſdom, and ſend thy holy Spirit from above?

18 For ſo the ways of them which lived on the earth were reformed, and men were taught the things that are pleaſing unto thee, and were ſaved through wiſdom.

CHAP.

## CHAP. X.

1. *What wiſdom did for Adam,* 4. *Noe,* 5. *Abraham,* 6. *Lot, and againſt the five cities,* 10. *for Jacob,* 13. *Joſeph,* 16. *Moſes,* 17. *and the Iſraelites.*

SHE preſerved the firſt-formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things:

3 But when the unrighteous went away from her in his anger, he periſhed alſo in the fury wherewith he murdered his brother.

4 ¶ For whoſe cauſe the earth being drowned with the flood, wiſdom again preſerved it, and directed the courſe of the righteous in a piece of wood of ſmall value.

5 ¶ Moreover, the nations in their wicked conſpiracy being confounded, ſhe found out the righteous, and preſerved him blameleſs unto God, and kept him ſtrong againſt his tender compaſſion toward his ſon.

6 ¶ When the ungodly periſhed, ſhe delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whoſe wickedneſs even to this day, the waſte land that ſmoaketh is a teſtimony, and plants bearing fruit that never come to the ripeneſs: and a ſtanding pillar of ſalt *is* a monument of an unbelieving ſoul.

8 For regarding not wiſdom, they gat not only this hurt, that they knew not the things

V. 1. *She preſerved the firſt formed father of the world, &c.*—Wiſdom is a conſtant friend to the righteous; it was wiſdom that brought Adam out of his fall, and inſtructed him to govern the world.

which

which were good; but alſo left behind them to the world a memorial of their fooliſhneſs: ſo that in the things wherein they offended, they could not ſo much as be hid.

9 But wiſdom delivereth from pain thoſe that attended upon her.

10 ¶ When the righteous fled from his brother's wrath, ſhe guided him in right paths, ſhewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit* of his labours.

11 In the covetouſneſs of ſuch as oppreſſed him, ſhe ſtood by him, and made him rich.

12 She defended him from his enemies, and kept him ſafe from thoſe that lay in wait, and in a ſore conflict ſhe gave him the victory; that he might know that godlineſs is ſtronger than all.

13 ¶ When the righteous was ſold, ſhe forſook him not, but delivered him from ſin: ſhe went down with him into the pit,

14 And left him not in bonds, till ſhe brought him the ſceptre of the kingdom, and power againſt thoſe that oppreſſed him: as for them that had accuſed him, ſhe ſhewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people, and blameleſs ſeed, from the nation that oppreſſed them.

16 ¶ She entered into the ſoul of the ſervant of the Lord, and withſtood dreadful kings in wonders and ſigns,

17 ¶ Rendered to the righteous a reward of

their

their labours, guided them in a marvellous way, and was unto them for a covert by day, and a light of ſtars in the night ſeaſon:

18 Brought them through the red ſea, and led them through much water.

19 But ſhe drowned their enemies, and caſt them up out of the bottom of the deep.

20 Therefore the righteous ſpoiled the ungodly, and praiſed thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21 For wiſdom opened the mouth of the dumb, and made the tongues of them that cannot ſpeak, eloquent.

## CHAP. XI.

*5. The Egyptians puniſhed, and the Iſraelites preſerved in the ſame thing.*

SHE proſpered their works in the hand of the holy prophet.

2 They went through the wilderneſs that were not inhabited, and pitched tents in places where there lay no way.

3 They ſtood againſt their enemies, and were avenged of their adverſaries.

4 When they were thirſty, they called upon thee, and water was given them out of the flinty

V. 1. *She proſpereth their works in the hands of the holy prophet*—Moſes by the aſſiſtance of wiſdom, led the people through innumerable difficulties in the wilderneſs, repulſed their enemies, gave them water out of a rock, and made uſe of the ſame means to relieve and cheriſh them; by which they were avenged of their adverſaries. And when they in their folly worſhipped ſerpents and wild beaſts, he puniſhed them by ſending multitudes of thoſe deſtructive creatures among them.

rock, and their thirſt was quenched out of the hard ſtone.

5 ¶ For by what things their enemies were puniſhed, by the ſame they in their need were benefited.

6 For inſtead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifeſt reproof of that commandment whereby the infants were ſlain, thou gaveſt unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirſt then, how thou hadſt puniſhed their adverſaries.

9 For when they were tried, albeit but in mercy chaſtiſed, they knew how the ungodly were judged in wrath and tormented, thirſting in another manner than the juſt.

10 For theſe thou didſt admoniſh and try as a father: but the other as a ſevere king thou didſt condemn and puniſh.

11 Whether they were abſent or preſent, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things paſt.

13 For when they heard by their own puniſhments the other to be benefited, they had ſome feeling of the Lord.

14 For whom they rejected with ſcorn when he was long before thrown out at the caſting forth *of the infants*, him in the end, when they ſaw what came to paſs, they admired.

15 But for the fooliſh devices of their wickedneſs, wherewith being deceived, they worſhipped

ped ſerpents void of reaſon, and vile beaſts, thou didſt ſend a multitude of unreaſonable beaſts upon them for vengeance ;

16 That they might know, that wherewithal a man ſinneth, by the ſame alſo ſhall he be puniſhed.

17 For thy almighty hand that made the world of matter without form, wanted not means to ſend among them a multitude of bears, or fierce lions,

18 Or unknown wild beaſts full of rage, newly created, breathing out either a fiery vapour, or filthy ſcents of ſcattered ſmoke, or ſhooting horrible ſparkles out of their eyes :

19 Whereof not only the harm might diſpatch them at once, but alſo the terrible ſight utterly deſtroy them.

20 Yea, and without theſe might they have fallen down with one blaſt, being perſecuted of vengeance, and ſcattered abroad through the breath of thy power : but thou haſt ordered all things in meaſure, and number, and weight.

21 For thou canſt ſhew thy great ſtrength at all times when thou wilt, and who may withſtand the power of thine arm ?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou haſt mercy upon all ; for thou canſt do all things, and winkeſt at the ſins of men : becauſe they ſhould amend.

24 For thou loveſt all the things that are, and abhorreſt nothing which thou haſt made : for never

never wouldeſt thou have made any thing, if thou hadſt hated it.

25 And how could any thing have endured, if it had not been thy will? or been preſerved, if not called by thee?

26 But thou ſpareſt all: for they are thine, O Lord, thou lover of ſouls.

## CHAP. XII.

*2. God did not deſtroy thoſe of Canaan all at once. 12. If he had done ſo, who could controul him?*

FOR thine incorruptible Spirit is in all things.

2 ¶ Therefore chaſteneſt thou them by little and little that offend, and warneſt them by putting them in remembrance wherein they have offended, that leaving their wickedneſs, they may believe on thee, O Lord.

3 For it was thy will to deſtroy by the hands of our fathers, both thoſe old inhabitants of thy holy land,

4 Whom thou hatedſt for doing moſt odious works of witchcrafts, and wicked ſacrifices;

5 And alſo thoſe mercileſs murderers of children, and devourers of man's fleſh, and the feaſts of blood;

6 With their prieſts, out of the midſt of their idolatrous crew, and the parents that killed with their own hands, ſouls deſtitute of help:

7 That the land which thou eſteemedſt above all other, might receive a worthy colony of God's children.

8 Nevertheleſs, even thoſe thou ſparedſt as men,

men, and didſt ſend waſps, (forerunners of thine hoſt,) to deſtroy them by little and little.

9 Not that thou waſt unable to bring the ungodly under the hand of the righteous in battle, or to deſtroy them at once with cruel beaſts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gaveſt them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a curſed ſeed from the beginning, neither didſt thou for fear of any man give them pardon for thoſe things wherein they ſinned.

12 ¶ For who ſhall ſay, What haſt thou done? or who ſhall withſtand thy judgment? or who ſhall accuſe thee for the nations that periſh, whom thou haſt made? or who ſhall come to ſtand againſt thee, to be revenged for the unrighteous men?

13 For neither is there any God but thou, that careth for all, to whom thou mighteſt ſhew that thy judgment is not unright.

14 Neither ſhall king or tyrant be able to ſet his face againſt thee, for any whom thou haſt puniſhed.

15 Foraſmuch then as thou art righteous thyſelf, thou ordereſt all things righteouſly: thinking it not agreeable with thy power to condemn him that hath not deſerved to be puniſhed.

16 For

16 For thy power is the beginning of righteouſneſs, and becauſe thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou ſheweſt thy ſtrength, and among them that know it, thou makeſt their boldneſs manifeſt.

18 But thou, maſtering thy power, judgeſt with equity, and ordereſt us with great favour: for thou mayeſt uſe power when thou wilt.

19 But by ſuch works haſt thou taught thy people, that the juſt man ſhould be merciful, and haſt made thy children to be of a good hope, that thou giveſt repentance for ſins.

20 For if thou didſt puniſh the enemies of of thy children, and the condemned to death with ſuch deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumſpection didſt thou judge thine own ſons, unto whoſe fathers thou hadſt ſworn, and made covenants of good promiſes?

22 Therefore, whereas thou doſt chaſten us, thou ſcourgeſt our enemies a thouſand times more, to the intent that when we judge, we ſhould carefully think of thy goodneſs, and when we ourſelves are judged, we ſhould look for mercy.

23 Wherefore, whereas men have lived diſſolutely and unrighteouſly, thou haſt tormented them with their own abominations.

24 For they went aſtray very far in the ways of error, and held them for gods, which even

amongſt

amongſt the beaſts of their enemies were deſpiſed, being deceived as children of no underſtanding.

25 Therefore unto them, as to children without the uſe of reaſon, thou didſt ſend a judgment to mock them.

26 But they that would not be reformed by that correction wherein he dallied with them, ſhall feel a judgment worthy of God.

27 For look for what things they grudged when they were puniſhed, (that is) for them whom they thought to be gods; [now] being puniſhed in them, when they ſaw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.

## CHAP. XIII.

1. *They were not excuſed that worſhipped any of God's works.* 10. *But moſt wretched are they that worſhip the work of men's hands.*

SURELY vain are all men by nature, who are ignorant of God, and could not out of the good things that are ſeen, know him that is: neither by conſidering the works, did they acknowledge the work-maſter;

2 But deemed either fire, or wind, or the ſwift air, or the circle of the ſtars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whoſe beauty, if they being delighted,

V. 1. *Surely vain are all men by nature who are ignorant of God*—It is certainly the laſt degree of ſtupidity in man to pretend ignorance of a Deity, when he conſiders the world about him; for an artiſt is known by his work.

took

took them to be gods; let them know how much better the Lord of them is: for the firſt author of beauty hath created them.

4 But if they were aſtoniſhed at their power and virtue, let them underſtand by them, how much mightier he is that made them.

5 For by the greatneſs and beauty of the creatures, proportionably the Maker of them is ſeen.

6 But yet for this they are the leſs to be blamed: for they peradventure err ſeeking God, and deſirous to find him.

7 For being converſant in his works, they ſearch *him* diligently, and believe their ſight: becauſe the things are beautiful that are ſeen.

8 Howbeit, neither are they to be pardoned.

9 For if they were able to know ſo much, that they could aim at the world; how did they not ſooner find out the Lord thereof?

10 ¶ But miſerable are they, and in dead things is their hope, who called them gods which are the works of men's hands, gold and ſilver to ſhew art in, and reſemblances of beaſts, or a ſtone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath ſawn down a tree meet for the purpoſe, and taken off all the bark ſkilfully round about, and hath wrought it handſomely, and made a veſſel thereof fit for the ſervice of man's life;

12 And after ſpending the refuſe of his work to dreſs his meat, hath filled himſelf;

13 And

13 And taking the very refuſe amongſt thoſe which ſerved to no uſe, (being a crooked piece of wood, and full of knots) hath carved it diligently (when he had nothing elſe to do) and formed it by the ſkill of his underſtanding, and faſhioned it to the image of a man,

14 Or made it like ſome vile beaſt, laying it over with vermillion and with paint, colouring it red, and covering every ſpot therein;

15 And when he had made a convenient room for it, ſet it in a wall, and made it faſt with iron;

16 For he provided for it that it might not fall, knowing that it was unable to help itſelf, (for it is an image, and hath need of help.)

17 Then maketh he prayer for his goods, for his wife and children, and is not aſhamed to ſpeak to that which has no life.

18 For health, he calleth upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beſeecheth that which hath leaſt means to help: and for a good journey, he aſketh of that which cannot ſet a foot forward:

19 And for gaining and getting, and for good ſucceſs of his hands, aſketh ability to do, of him that is moſt unable to do any thing.

## CHAP. XIV.

1. *Though men do not pray to their ſhips,* 5. *yet are they ſaved rather by them than by their idols.*

AGAIN, one preparing himſelf to ſail, and about to paſs through the raging waves,

V. 1. *Again, one preparing himſelf to ſail, and about to paſs through the raging waves, &c.*—The folly of idolatry is further ſet forth in ſeveral

calleth upon a piece of wood, more rotten than the veſſel that carrieth him.

2 For verily deſire of gain deviſed that, and the workman built it by his ſkill.

3 But thy providence, O Father, governeth it: for thou haſt made a way in the ſea, and a ſafe path in the waves:

4 Shewing that thou canſt ſave him from all danger: yea, though a man went to ſea without art.

5 ¶ Nevertheleſs, thou wouldeſt not that the works of thy wiſdom ſhould be idle, and therefore do men commit their lives to a ſmall piece of wood, and paſſing the rough ſea in a weak veſſel, are ſaved.

6 For in the old time alſo, when the proud giants periſhed, the hope of the world governed by thy hand, eſcaped in a weak veſſel, and left to all ages a ſeed of generation.

7 For bleſſed is the wood whereby righteouſneſs cometh.

8 But that which is made with hands, is curſed, as well it, as he that made it; he, becauſe he made it; and it, becauſe being corruptible, it was called god.

9 For the ungodly and his ungodlineſs are both alike hateful unto God.

10 For that which is made ſhall be puniſhed together with him that made it.

11 Therefore even upon the idols of the Gen-

inſtances. The ſailor, going a voyage, prayeth to an idol of wood for ſafety, in a veſſel of wood, not conſidering that the winds and ſeas to which a ſhip is expoſed are under the direction of divine providence.

tiles

tiles ſhall there be a viſitation: becauſe in the creature of God they are become an abomination, and ſtumbling-blocks to the ſouls of men, and a ſnare to the feet of the unwiſe.

12 For the deviſing of idols was the beginning of *ſpiritual* fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither ſhall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore ſhall they come ſhortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child ſoon taken away, now honoured him as a god, which was then a dead man, and delivered to thoſe that were under him, ceremonies and ſacrifices.

16 Thus in proceſs of time, an ungodly cuſtom grown ſtrong, was kept as a law, and graven images were worſhipped by the commandments of kings.

17 Whom men could not honour in preſence, becauſe they dwelt far off, they took the counterfeit of his viſage from far, and made an expreſs image of a king, whom they honoured, to the end that by this their forwardneſs they might flatter him that was abſent, as if he were preſent.

18 Alſo the ſingular diligence of the artificer did help to ſet forward the ignorant to more ſuperſtition.

19 For he peradventure willing to pleaſe one

in

in authority, forced all his ſkill to make the reſemblance of the beſt faſhion.

20 And ſo the multitude allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occaſion to deceive the world: for men ſerving either calamity or tyranny, did aſcribe unto ſtones and ſtocks, the incommunicable Name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God, but whereas they lived in the great war of ignorance, thoſe ſo great plagues called they peace.

23 For whilſt they ſlew their children in ſacrifices, or uſed ſecret ceremonies, or made revellings of ſtrange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one ſlew another traitorouſly, or grieved him by adultery.

25 So that there reigned in all men without exception, blood, man-ſlaughter, theft, and diſſimulation, corruption, unfaithfulneſs, tumults, perjury,

26 Diſquieting of good men, forgetfulneſs of good turns, defiling of ſouls, changing of kind, diſorder in marriages, adultery, and ſhameleſs uncleanneſs.

27 For the worſhipping of idols not to be named, is the beginning, the cauſe, and the end of all evil.

28 For either they are mad when they be merry, or propheſy lies, or live unjuſtly, or elſe lightly forſwear themſelves.

29 For

29 For inſomuch as their truſt is in idols which have no life; though they ſwear falſly, yet they look not to be hurt.

30 Howbeit, for both cauſes ſhall they be juſtly puniſhed: both becauſe they thought not well of God, giving heed unto idols, and alſo unjuſtly ſwore in deceit, deſpiſing holineſs.

31 For it is not the power of them by whom they ſwear: but it is the juſt vengeance of ſinners that puniſheth always the offence of the ungodly.

## CHAP. XV.

1. *We do acknowledge the true God.* 7. *The folly of idol-makers,* 14. *and of the enemies of God's people.*

BUT thou, O God, art gracious and true: long-ſuffering, and in mercy ordering all things.

2 For if we ſin we are thine, knowing thy power: but we will not ſin, knowing that we are counted thine.

3 For to know thee is perfect righteouſneſs: yea, to know thy power is the root of immortality.

4 For neither did the miſchievous invention of men deceive us, nor an image ſpotted with divers colours, the painter's fruitleſs labour;

5 The ſight whereof enticeth fools to luſt after it, and ſo they deſire the form of a dead image that hath no breath.

V. 1. *But thou, O God, art gracious and true; long-ſuffering, and in mercy ordering all things*—God orders all things in mercy to his children; and therefore are they the more cautious in offending him.

6 Both

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 ¶ For the potter tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit,

12 But they counted our life a pastime, and our time here a market for gain: for say they, We must be getting every way, though it be by evil means.

13 For this man that of earthly matter maketh

keth brickle veſſels, and graven images, knoweth himſelf to offend above all others.

14 ¶ And all the enemies of thy people, that hold them in ſubjection, are moſt fooliſh, and are more miſerable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the uſe of eyes to ſee, nor noſes to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are ſlow to go.

16 For man made them, and he that borrowed his own ſpirit faſhioned them. But no man can make a god like unto himſelf.

17 For being mortal, he worketh a dead thing with wicked hands: for he himſelf is better than the things which he worſhippeth: whereas he lived *once*, but they never.

18 Yea, they worſhipped thoſe beaſts alſo that are moſt hateful: for being compared together, ſome are worſe than others.

19 Neither are they beautiful, ſo much as to be deſired in reſpect to beaſts: but they went without the praiſe of God, and his bleſſing.

## CHAP. XVI.

1. *God gave ſtrange meat to his people, to ſtir up their appetite, and vile beaſts to their enemies, to take it from them.* 5. *He ſtung them with his ſerpents, &c.*

THEREFORE by the like were they puniſhed worthily, and by the multitude of beaſts tormented.

2 Inſtead of which puniſhment, dealing graciouſly with thine own people, thou preparedſt for

for them meat of a ſtrange taſte, even quails to ſtir up their appetite;

3 To the end that they deſiring food, might for the ugly ſight of the beaſts ſent among them, loath even that which they muſt needs deſire; but theſe ſuffering penury for a ſhort ſpace, might be made partakers of a ſtrange taſte.

4 For it was requiſite, that upon them exerciſing tyranny, ſhould come penury which they could not avoid: but to theſe it ſhould only be ſhewed how their enemies were tormented.

5 ¶ For when the horrible fierceneſs of beaſts came upon theſe, and they periſhed with the ſtings of crooked ſerpents, thy wrath endureth not for ever.

6 But they were troubled for a ſmall ſeaſon, that they might be admoniſhed, having a ſign of ſalvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himſelf towards it, was not ſaved by the thing that he ſaw; but by thee, that art the Saviour of all.

8 And in this thou madeſt thine enemies confeſs, that it is thou who delivereſt from all evil:

9 For them the bitings of graſhoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be puniſhed by ſuch.

10 But thy ſons, not the very teeth of venomous dragons overcame: for thy mercy was *ever* by them, and healed them.

11 For they were pricked that they ſhould remember

remember thy words, and were quickly ſaved, that not falling into deep forgetfulneſs, they might be continually mindful of thy goodneſs.

12 For it was neither herb, nor mollifying plaiſter, that reſtored them to health; but thy word, O Lord, which healeth all things.

13 For thou haſt power of life and death: thou leadeſt to the gates of hell, and bringeſt up again.

14 A man indeed killeth through his malice: and the ſpirit when it is gone forth, returneth not; neither the ſoul received up, cometh again.

15 But it is not poſſible to eſcape thine hand.

16 For the ungodly that denied to know thee, were ſcourged by the ſtrength of thine arm: with ſtrange rains, hails, and ſhowers were they perſecuted, that they could not avoid, and through fire were they conſumed.

17 For, which is moſt to be wondered at, the fire had more force in the water that quencheth all things: for the world fighteth for the righteous.

18 For ſome time the flame was mitigated, that it might not burn up the beaſts that were ſent againſt the ungodly: but themſelves might ſee and perceive that they were perſecuted with the judgment of God.

19 And at another time it burneth even in the midſt of water, above the power of fire, that it might deſtroy the fruits of an unjuſt land.

20 Inſtead whereof thou feddeſt thine own people with angels food, and didſt ſend them from heaven bread prepared without their la-

bour, able to content every man's delight, and agreeing to every taſte.

21 For thy ſuſtenance declared thy ſweetneſs unto thy children, and ſerving to the appetite of the eater, tempered itſelf to every man's liking.

22 But ſnow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and ſparkling in the rain, did deſtroy the fruits of the enemies.

23 But this again did even forget his own ſtrength, that the righteous might be nouriſhed.

24 For the creature that ſerveth thee, who art the Maker, increaſeth his ſtrength againſt the unrighteous for their puniſhment, and abateth his ſtrength for the benefit of ſuch as put their truſt in thee.

25 Therefore even then was it altered into all faſhions, and was obedient to thy grace that nouriſheth all things, according to the deſire of them that had need:

26 That thy children, O Lord, whom thou loveſt, might know that it is not the growing of fruits that nouriſheth man: but that it is thy word which preſerveth them that put their truſt in thee.

27 For that which was not deſtroyed of the fire, being warmed with a little ſun-beam, ſoon melted away;

28 That it might be known, that we muſt prevent the ſun to give thee thanks, and at the day-ſpring pray unto thee.

29 For the hope of the unthankful ſhall melt away

away as the winter's hoar froſt, and ſhall run away as unprofitable water.

## CHAP. XVII.

1. *Why the Egyptians were puniſhed with darkneſs.* 4. *The terrors of an ill conſcience.*

FOR great are thy judgments, and cannot be expreſſed: therefore unnurtured ſouls have erred.

2 For when unrighteous men thought to oppreſs the holy nation; they being ſhut up in their houſes, the priſoners of darkneſs, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence.

3 For while they ſuppoſed to lie hid in their ſecret ſins, they were ſcattered under a dark vail of forgetfulneſs, being horribly aſtoniſhed, and troubled with ſtrange apparitions.

4 ¶ For neither might the corner that held them keep them from fear: but noiſes (as of waters) falling down, ſounded about them, and ſad viſions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the ſtars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itſelf, very dreadful: for being much terrified, they thought the things which they ſaw, to be worſe than the ſight they ſaw not.

V. 1. *For great are thy judgments, and cannot be expreſſed, &c.*—God's care for his children is farther exemplified in puniſhing the Egyptians for their ſake, with a moſt horrible darkneſs; a darkneſs attended with the moſt frightful viſions, which were either the creatures of their own terrified imaginations, or the effects of a very bad conſcience.

7 As

7 As for the illuſions of art-magic, they were put down, and their vaunting in wiſdom, was reproved with diſgrace.

8 For they that promiſed to drive away terrors and troubles from a ſick ſoul, were ſick themſelves of fear worthy to be laughed at.

9 For though no terrible thing did fear them; yet being ſcared with beaſts that paſſed by, and hiſſing of ſerpents,

10 They died for fear, denying that they ſaw the air, which could of no ſide be avoided.

11 For wickedneſs condemned by her own wittineſs, is very timorous, and being preſſed with conſcience, always forecaſteth grievous things.

12 For fear is nothing elſe but a betraying of the ſuccours which reaſon offereth,

13 And the expectation from within being leſs, counteth the ignorance more than the cauſe which bringeth the torment.

14 But they ſleeping the ſame ſleep that night which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monſtrous apparitions, and partly fainted, their heart failing them: for a ſudden fear, and not looked for, came upon them.

16 So then, whoſoever there fell down, was ſtraitly kept, ſhut up in a priſon without iron bars.

17 For whether he were huſbandman or ſhepherd, or a labourer in the field, he was overtaken, and endured that neceſſity which could not

not be avoided: for they were all bound with one chain of darkneſs:

18 Whether it were a whiſtling wind, or a melodious noiſe of birds among the ſpreading branches, or a pleaſing fall of water running violently,

19 Or a terrible ſound of ſtones caſt down, or a running that could not be ſeen of ſkipping beaſts, or a roaring voice of moſt ſavage wild beaſts, or a rebounding echo from the hollow mountains: theſe things made them to ſwoon for fear.

20 For the whole world ſhined with clear light, and none were hindered.

21 Over them only was ſpread an heavy night, an image of that darkneſs which ſhould afterward receive them: but yet were they unto themſelves more grievous than the darkneſs.

## CHAP. XVIII.

4. *Why Egypt was puniſhed with darkneſs,* 5. *and with the death of their children.*

NEVERTHELESS, thy ſaints had a very great light, whoſe voice they hearing, and not ſeeing their ſhape, becauſe they alſo had not ſuffered the ſame things, they counted them happy.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and beſought them pardon, for that they had been enemies.

3 Inſtead whereof thou gaveſt them a burning pillar of fire, both to be a guide of the unknown journey,

journey, and an harmleſs ſun to entertain them honourably.

4 ¶ For they were worthy to be deprived of light, and impriſoned in darkneſs, who had kept thy ſons ſhut up, by whom the uncorrupt light of the law was to be given unto the world.

5 ¶ And when they had determined to ſlay the babes of the ſaints, one child being caſt forth, and ſaved, to reprove them, thou tookeſt away the multitude of their children, and deſtroyedſt them altogether in a mighty water.

6 Of that night were our fathers certified afore, that aſſuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer:

7 So of thy people was accepted both the ſalvation of the righteous, and deſtruction of the enemies.

8 For wherewith thou didſt puniſh our adverſaries, by the ſame thou didſt glorify us whom thou hadſt called.

9 For the righteous children of good men did ſacrifice ſecretly, and with one conſent made a holy law, that the ſaints ſhould be like partakers of the ſame good and evil, the fathers now ſinging out the ſongs of praiſe.

10 But on the other ſide there ſounded an ill-according cry of the enemies, and a lamentable noiſe was carried abroad for children that were bewailed.

11 The maſter and the ſervant were puniſhed after one manner; and like as the king, ſo ſuffered the common perſon.

12 So

12 So they altogether had innumerable dead with one kind of death, neither were the living ſufficient to bury them: for in one moment the nobleſt offspring of them was deſtroyed.

13 For whereas they would not believe any thing, by reaſon of the enchantments, upon the deſtruction of the firſt-born, they acknowledged this people to be the ſons of God.

14 For while all things were in quiet ſilence, and that night was in the midſt of her ſwift courſe,

15 Thine almighty word leapt down from heaven out of thy royal throne, as a fierce man of war into the midſt of a land of deſtruction,

16 And brought thine unfeigned commandment as a ſharp ſword, and ſtanding up filled all things with death, and it touched the heaven, but it ſtood upon the earth.

17 Then ſuddenly viſions of horrible dreams troubled them ſore, and terrors came upon them unlooked for.

18 And one thrown here, and another there half dead, ſhewed the cauſe of his death.

19 For the dreams that troubled them did foreſhew this, leſt they ſhould periſh, and not know why they were afflicted.

20 Yea, the taſting of death touched the righteous alſo, and there was a deſtruction of the multitude in the wilderneſs: but the wrath endured not long.

21 For then the blameleſs man made haſte and ſtood forth to defend them; and bringing the ſhield of his proper miniſtry, even prayer, and the propitiation of incenſe, ſet himſelf againſt

the

the wrath, and ſo brought the calamity to an end, declaring that he was thy ſervant.

22 So he overcame the deſtroyer, not with ſtrength of body, nor force of arms, but with a word ſubdued he him that puniſhed, ailedging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, ſtanding between, he ſtayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the ſtones was the glory of the fathers graven, and thy majeſty upon the diadem of his head.

25 Unto theſe the deſtroyer gave place, and was afraid of them: for it was enough that they only taſted of the wrath.

## CHAP. XIX.

1. *Why God ſhewed no mercy to the Egyptians,* 5. *and how wonderfully he dealt with his people.*

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and ſent them haſtily away, they would repent and purſue them.

3 For whilſt they were yet mourning, and

V. 1. *As for the ungodly, wrath came upon them without mercy unto the end* —Though the Egyptians had been puniſhed in ſo exemplary a manner by a dreadful variety of God's judgments upon them, they madly purſued the fugitive Iſraelites. But, what was the conſequence? Why, another manifeſtation of God's diſpleaſure at their implacable hatred againſt his people, and his ſuperlative kindneſs to his children, in opening a paſſage for them through the depths of the ſea.

making

making lamentation at the graves of the dead, they added another fooliſh device, and purſued them as fugitives, whom they had entreated to be gone.

4 For the deſtiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the puniſhment which was wanting to their torments.

5 ¶ And that thy people might paſs a wonderful way: but they might find a ſtrange death.

6 For the whole creature in his proper kind was faſhioned again anew, ſerving the peculiar commandments that were given unto them, that thy children might be kept without hurt.

7 *As namely*, a cloud ſhadowing the camp; and where water ſtood before, dry land appeared; and out of the Red ſea, a way without impediment; and out of the violent ſtream, a green field:

8 Wherethrough all the people went that were defended with thy hand, ſeeing thy marvellous ſtrange wonders.

9 For they went at large like horſes, and leaped like lambs, praiſing thee, O Lord, who hadſt delivered them.

10 For they were yet mindful of the things that were done, while they ſojourned in the ſtrange land, how the ground brought forth flies inſtead of cattle, and how the river caſt up a multitude of frogs inſtead of fiſhes.

11 But afterwards they ſaw a new generation

of fowls, when being led with their appetite, they aſked delicate meats.

12 For quails came up unto them from the ſea, for their contentment.

13 And puniſhments came upon the ſinners, not without former ſigns by the force of thunders: for they ſuffered juſtly, according to their own wickedneſs, inſomuch as they uſed a more hard and hateful behaviour toward ſtrangers.

14 For the *Sodomites* did not receive thoſe whom they knew not when they came: but theſe brought friends into bondage, that had well deſerved of them.

15 And not only ſo, peradventure ſome reſpect ſhall be had of thoſe, becauſe they uſed ſtrangers not friendly.

16 But theſe very grievouſly afflicted them whom they had received with feaſtings, and were already made partakers of the ſame laws with them.

17 Therefore even with blindneſs were theſe ſtricken, as thoſe were at the doors of the righteous man: when being compaſſed about with horrible great darkneſs, every one ſought the paſſage of his own doors.

18 For the elements were changed in themſelves by a kind of harmony, like as in a pſaltery, notes change the name of the tune, and yet are always ſounds, which may well be perceived by the ſight of the things that have been done.

19 For earthly things were turned into watery, and the things that before ſwam in the water, now went upon the ground.

20 The

20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other ſide, the flames waſted not the fleſh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didſt magnify thy people, and glorify them, neither didſt thou lightly regard them: but didſt aſſiſt them in every time and place.

# The Wiſdom of Jeſus the Son of Sirach,

OR

# ECCLESIASTICUS.

*A Prologue made by an uncertain Author.*

THIS Jeſus was the ſon of Sirach, and grand-child to Jeſus of the ſame name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almoſt after all the prophets. Now his grandfather Jeſus, (as he himſelf witneſſeth,) was a man of great diligence and wiſdom among the Hebrews, who did not only gather the grave and ſhort ſentences of wiſe men, that had been before him, but himſelf alſo uttered ſome of his own, full of much underſtanding and wiſdom. When as therefore the firſt Jeſus died, leaving this book almoſt perfected,

*Eccleſiaſticus* — This is an apocryphal book of ſcripture, which was read *(in eccleſia)* in the church, as a book of piety and inſtruction; but not of infallible authority. It was written under the high-prieſthood of Onias III. and tranſlated in the reign of Ptolomy Euergetes, or Phyſion. It begins with the an exhortation to the purſuit of Wiſdom.

*A prologue made by an uncertain author*—Some writers refer this prologue to St. Athanaſius, becauſe it is found in his Synopſis.

Sirach

Sirach his ſon receiving it after him, left it to his own ſon Jeſus, who, having gotten it into his hands, compiled it all orderly into one volume, and called it Wiſdom, intituling it both by his own name, his father's name, and his grandfather's; alluring the hearer by the very name of Wiſdom, to have a greater love to the ſtudy of this book. It containeth therefore wiſe ſayings, dark ſentences, and parables, and certain particular antient godly ſtories of men that pleaſed God; alſo his prayer and ſong; moreover what benefits God had vouchſafed his people, and what plagues he had heaped upon their enemies. This Jeſus did imitate Solomon, and was no leſs famous for wiſdom and learning, both being indeed a man of great learning, and ſo reputed alſo.

## *The Prologue of the Wiſdom of Jeſus the Son of Sirach.*

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their ſteps, for the which things Iſrael ought to be commended for learning and wiſdom; and whereof not only the readers muſt needs become ſkilful themſelves, but alſo they that deſire to learn be able to profit them which are without, both by ſpeaking and writing: my grandfather Jeſus, when he had much given himſelf to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein

good

good judgment, was drawn on alſo himſelf to write ſomething pertaining to learning and wiſdom; to the intent that thoſe which are deſirous to learn, and are addicted to theſe things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may ſeem to come ſhort of ſome words, which we have laboured to interpret. For the ſame things uttered in Hebrew, and tranſlated into another tongue, have not the ſame force in them: and not only theſe things, but the law itſelf, and the prophets, and the reſt of the books, have no ſmall difference, when they are ſpoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there ſome time, I found a book of no ſmall learning: therefore I thought it moſt neceſſary for me to beſtow ſome diligence and travail to interpret it; uſing great watchfulneſs and ſkill in that ſpace to bring the book to an end, and ſet it forth for them alſo, which in a ſtrange country are willing to learn, being prepared before in manners to live after the law.

## CHAP. I.

1. *All wiſdom is from God:* 10. *He giveth it to them that love him.* 12. *The fear of God is full of many bleſſings.*

ALL wiſdom *cometh* from the Lord, and is with him for ever.

2 Who can number the ſand of the ſea, and the drops of rain, and the days of eternity?

3 Who

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wiſdom?

4 Wiſdom hath been created before all things, and the underſtanding of prudence from everlaſting.

5 The word of God moſt high is the fountain of wiſdom; and her ways are everlaſting commandments.

6 To whom hath the root of wiſdom been revealed? or who hath known her wiſe counſels?

7 [Unto whom hath the knowledge of wiſdom been made manifeſt? and who hath underſtood her great experience?]

8 There is one wiſe and greatly to be feared, the Lord ſitting upon his throne.

9 He created her, and ſaw her, and numbered her, and poured her out upon all his works.

10 ¶ She *is* with all fleſh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladneſs, and a crown of rejoicing.

12 ¶ The fear of the Lord maketh a merry heart, and giveth joy, and gladneſs, and a long life.

13 Whoſo feareth the Lord, it ſhall go well with him at the laſt, and he ſhall find favour in the day of his death.

14 To fear the Lord is the beginning of wiſdom: and it was created with the faithful in the womb.

15 She

15 She hath built an everlaſting foundation with men, and ſhe ſhall continue with their ſeed.

16 To fear the Lord is fulneſs of wiſdom, and filleth men with her fruits.

17 She filleth all their houſe with things deſireable, and the garners with her increaſe.

18 The fear of the Lord is a crown of wiſdom, making peace and perfect health to flouriſh; both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wiſdom raineth down ſkill and knowledge of underſtanding, and exalteth them to honour that hold her faſt.

20 The root of wiſdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away ſins: and where it is preſent, it turneth away wrath.

22 A furious man cannot be juſtified; for the ſway of his fury ſhall be his deſtruction.

23 A patient man will bear for a time, and afterward joy ſhall ſpring up unto him.

24 He will hide his words for a time, and the lips of many ſhall declare his wiſdom.

25 The parables of knowledge are in the treaſures of wiſdom: but godlineſs is an abomination to a ſinner.

26 If thou deſire wiſdom, keep the commandments, and the Lord ſhall give her unto thee.

27 For the fear of the Lord is wiſdom and inſtruction: and faith and meekneſs are his delight.

28 Diſtruſt not the fear of the Lord when thou

art

art poor: and come not unto him with a double heart.

29 Be not an hypocrite in the ſight of men, and take good heed what thou ſpeakeſt.

30 Exalt not thyſelf, leſt thou fall, and bring diſhonour upon thy ſoul, and ſo God diſcover thy ſecrets, and caſt thee down in the midſt of the congregation, becauſe thou cameſt not in truth to the fear of the Lord, but thy heart is full of deceit.

## CHAP. II.

1. *God's ſervants muſt look for trouble,* 7. *and be patient, and truſt in him.* 12. *For wo to them that do not ſo.*

MY ſon, if thou come to ſerve the Lord, prepare thy ſoul for temptation.

2 Set thy heart aright, and conſtantly endure, and make not haſte in time of trouble.

3 Cleave unto him, and depart not away, that thou mayeſt be increaſed at thy laſt end.

4 Whatſoever is brought upon thee, take chearfully, and be patient when thou art changed to a low eſtate.

5 For gold is tried in the fire, and acceptable men in the furnace of adverſity.

6 Believe in him, and he will help thee; order thy way aright, and truſt in him.

7 ¶ Ye that fear the Lord, wait for his mercy, and go not aſide, leſt ye fall.

8 Ye that fear the Lord, believe him, and your reward ſhall not fail.

9 Ye that fear the Lord, hope for good, and for everlaſting joy and mercy.

10 Look at the generations of old, and ſee: did ever any truſt in the Lord, and was confounded? or did any abide in his fear, and was forſaken? or whom did he ever deſpiſe that called upon him?

11 For the Lord is full of compaſſion and mercy, long-ſuffering, and very pitiful, and forgiveth ſins, and ſaveth in time of affliction.

12 ¶ Wo be to fearful hearts, and faint hands, and the ſinner that goeth two ways.

13 Wo unto him that is faint-hearted, for he believeth not, therefore ſhall he not be defended.

14 Wo unto you that have loſt patience: and what will ye do when the Lord ſhall viſit you?

15 They that fear the Lord, will not diſobey his word; and they that love him, will keep his ways.

16 They that fear the Lord, will ſeek that which well-pleaſing unto him, and they that love him, ſhall be filled with the law.

17 They that fear the Lord, will prepare their hearts, and humble their ſouls in his ſight,

18 *Saying*, We will fall into the hands of the Lord, and not in the hands of men: for as his majeſty is, ſo is his mercy.

## CHAP. III.

3. *Children muſt honour and help both their parents.* 21. *We may not deſire to know all things.*

HEAR me your father, O children, and do thereafter, that ye may be ſafe.

V. 18. *Saying, We will fall into the hands of the Lord, and not, &c.*— That is, they who have true wiſdom, and a right ſenſe of God upon their minds, will rather chooſe to receive God's paternal corrections, which are deſigned to recal them to their duty, and be humbled by them, than be left to go on in ſin, till their demerits require that they ſhould be juſtly delivered up by the Lord into the hands of men.

2 For

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the ſons.

3 ¶ Whoſo honoureth his father, maketh an atonement for his ſins.

4 And he that honoureth his mother, is as one that layeth up treaſure.

5 Whoſo honoureth his father, ſhall have joy of *his own* children, and when he maketh his prayer, he ſhall be heard.

6 He that honoureth his father, ſhall have a long life; and he that is obedient unto the Lord, ſhall be a comfort to his mother.

7 He that feareth the Lord, will honour his father, and will do ſervice unto his parents, as to his maſters.

8 Honour thy father and mother, both in word and deed, that a bleſſing may come upon thee from them.

9 For the bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations.

10 Glory not in the diſhonour of thy father, for thy father's diſhonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in diſhonour, is a reproach unto the children.

12 My ſon, help thy father in his age, and grieve him not as long as he liveth.

13 And if his underſtanding fail, have patience

V. 13. *And if his underſtanding fail, have patience with him, and deſpiſe him not when thou art in thy full ſtrength*—This extends filial piety to the higheſt degree, inculcating that whatever difference there may be be-

with

with him, and defpife him not when thou art in thy full ftrength.

14 For the relieving of thy father ſhall not be forgotten: and inſtead of ſins it ſhall be added to build thee up.

15 In the day of thine affliction it ſhall be remembered; thy ſins alſo ſhall melt away, as the ice in the fair warm weather.

16 He that forſaketh his father, is as a blaſphemer; and he that angereth his mother, is curſed of God.

17 My ſon, go on with thy buſineſs in meekneſs, ſo ſhalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyſelf, and thou ſhalt find favour before the Lord.

19 Many are in high place, and of renown: but myſteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 ¶ Seek not out the things that are too hard for thee, neither ſearch the things that are above thy ſtrength.

22 But what is commanded thee, think thereupon with reverence; for it is not needful for thee, *to ſee with thine eyes* the things that are in ſecret.

23 Be not curious in unneceſſary matters: for more things are ſhewed unto thee, than men underſtand.

24 For many are deceived by their own vain

tween a child and his parent, in health, ſtrength, underſtanding, riches or honour; yet the parent is not to be deſpiſed, but to be honoured by the child, and to be taken care of by him.

opinion,

opinion, and an evil ſuſpicion hath overthrown their judgment.

25 Without eyes thou ſhalt want light: profeſs not the knowledge therefore that thou haſt not.

26 A ſtubborn heart ſhall fare evil at the laſt: and he that loveth danger, ſhall periſh therein.

27 An obſtinate heart ſhall be laden with ſorrows, and the wicked man ſhall heap ſin upon ſin.

28 In the puniſhment of the proud there is no remedy: for the plant of wickedneſs hath taken root in him.

29 The heart of the prudent will underſtand a parable, and an attentive ear is the deſire of a wiſe man.

30 Water will quench a flaming fire, and alms maketh an atonement for ſins.

31 And he that requiteth good turns, is mindful of that which may come hereafter: and when he falleth he ſhall find a ſtay.

## CHAP. IV.

1. *We may not deſpiſe the poor or fatherleſs,* 11. *but ſeek for wiſdom,* 20. *and not be aſhamed of ſome things.*

MY ſon, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry ſoul ſorrowful, neither provoke a man in his diſtreſs.

3 Add not more trouble to an heart that is vexed, and defer not to give to him that is in need.

4 Reject

4 Reject not the ſupplication of the afflicted, neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occaſion to curſe thee:

6 For if he curſe thee in the bitterneſs of his ſoul, his prayer ſhall be heard of him that made him.

7 Get thyſelf the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly anſwer with meekneſs.

9 Deliver him that ſuffereth wrong, from the hand of the oppreſſor, and be not faint-hearted when thou ſitteſt in judgment.

10 Be as a father unto the fatherleſs, and inſtead of an huſband unto their mother: ſo ſhalt thou be as the ſon of the moſt High, and he ſhall love thee more than thy mother doth.

11 ¶ Wiſdom exalteth her children, and layeth hold of them that ſeek her.

12 He that loveth her, loveth life; and they that ſeek to her early, ſhall be filled with joy.

13 He that holdeth her faſt, ſhall inherit glory, and whereſoever ſhe entereth, the Lord will bleſs.

14 They that ſerve her, ſhall miniſter to the Holy one; and them that love her, the Lord doth love.

15 Whoſo giveth ear unto her, ſhall judge the nations; and he that attendeth unto her, ſhall dwell ſecurely.

16 If a man commit himſelf unto her, he

ſhall

ſhall inherit her; and his generation ſhall hold her in poſſeſſion.

17 For at the firſt ſhe will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her diſcipline, until ſhe may truſt his ſoul, and try him by her laws.

18 Then will ſhe return the ſtraight way unto him, and comfort him, and ſhew him her ſecrets.

19 But if he go wrong, ſhe will forſake him, and give him over to his own ruin.

20 ¶ Obſerve the opportunity, and beware of evil; and be not aſhamed when it concerneth thy ſoul.

21 For there is a ſhame that bringeth ſin, and there is a ſhame which is glory and grace.

22 Accept no perſon againſt thy ſoul, and let not the reverence of any man cauſe thee to fall.

23 And refrain not to ſpeak, when there is occaſion to do good, and hide not thy wiſdom in her beauty.

24 For by ſpeech wiſdom ſhall be known, and learning by the word of the tongue.

25 In no wiſe ſpeak againſt the truth, but be abaſhed of the error of thine ignorance.

26 Be not aſhamed to confeſs thy ſins, and force not the courſe of the river.

27 Make not thyſelf an underling to a fooliſh man, neither accept the perſon of the mighty.

28 Strive for the truth unto death, and the Lord ſhall fight for thee.

29 Be not haſty in thy tongue, and in thy deeds ſlack and remiſs.

30 Be

30 Be not as a lion in thy houſe, nor frantic among thy ſervants.

31 Let not thine hand be ſtretched out to receive, and ſhut when thou ſhouldeſt repay.

## CHAP. V.

2. *We muſt not preſume of our wealth and ſtrength,* 6. *nor of the mercy of God, to ſin.*

SET not thy heart upon thy goods, and ſay not, I have enough for my life.

2 ¶ Follow not thine own mind, and thy ſtrength, to walk in the ways of thy heart:

3 And ſay not, Who ſhall controul me for my works? for the Lord will ſurely revenge thy pride.

4 Say not, I have ſinned, and what harm hath happened unto me? for the Lord is long-ſuffering, he will in no wiſe let thee go.

5 Concerning propitiation, be not without fear to add ſin unto ſin:

6 And ſay not, His mercy is great, he will be pacified for the multitnde of my ſins: for mercy and wrath come from him, and his indignation reſteth upon ſinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for ſuddenly ſhall the wrath of the Lord come forth, and in thy ſecurity thou ſhalt be deſtroyed, and periſh in the day of vengeance.

8 Set not thine heart upon goods unjuſtly gotten; for they ſhall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into

into every way: for ſo doth the ſinner that hath a double tongue.

10 Be ſtedfaſt in thy underſtanding, and let thy word be the ſame.

11 Be ſwift to hear, and let thy life be ſincere, and with patience give anſwer.

12 If thou haſt underſtanding, anſwer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and ſhame is in talk: and the tongue of man is his fall.

14 Be not called a whiſperer, and lie not in wait with thy tongue: for a foul ſhame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing, in a great matter or a ſmall.

## CHAP. VI.

2. *Do not extol thine own conceit,* 7. *but make choice of a friend.* 18. *Seek wiſdom betimes.*

INSTEAD of a friend become not an enemy; for (thereby) thou ſhalt inherit an ill name, ſhame and reproach: even ſo ſhall a ſinner that hath a double tongue.

2 ¶ Extol not thyſelf in the counſel of thine own heart; that thy ſoul be not torn in pieces, as a bull, [ſtraying alone.]

3 Thou ſhalt eat up thy leaves, and loſe thy fruit, and leave thyſelf as a dry tree.

V. 11. *And let thy life be ſincere, &c.*—This ſentence is not in many Greek copies, and ſeems improperly placed here, as it breaks the connection with the following ſentence of this verſe, which manifeſtly ſhould be joined with the firſt.

V. 2. *That thy ſoul be not torn in pieces as a bull, &c.*—Some verſions render it, "Extol not thyſelf in the counſel of thine own heart as a bull, which is generally head-ſtrong, and properly enough applied to an obſtinate temper."

4 A wicked ſoul ſhall deſtroy him that hath it, and ſhall make him to be laughed to ſcorn of his enemies.

5 Sweet language will multiply friends: and a fair-ſpeaking tongue will increaſe kind greetings.

6 Be in peace with many: nevertheleſs have but one counſellor of a thouſand.

7 ¶ If thou wouldeſt get a friend, prove him firſt, and be not haſty to credit him.

8 For ſome man is a friend for his own occaſion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity and ſtrife, will diſcover thy reproach.

10 Again, ſome friend is a companion, at the table, and will not continue in the day of thy affliction.

11 But in thy proſperity he will be as thyſelf, and will be bold over thy ſervants.

12 If thou be brought low, he will be againſt thee, and will hide himſelf from thy face.

13 Separate thyſelf from thine enemies, and take heed of thy friends.

14 A faithful friend is a ſtrong defence: and he that hath found ſuch an one, hath found a treaſure.

15 Nothing doth countervail an faithful friend, and his excellency is unvaluable.

16 A faithful friend is the medicine of life, and they that fear the Lord ſhall find him.

17 Whoſo feareth the Lord, ſhall direct his friendſhip

friendſhip aright: for as he is, ſo ſhall his neighbour be alſo.

18 ¶ My ſon, gather inſtruction from thy youth up: ſo ſhalt thou find wiſdom till thine old age.

19 Come unto her, as one that ploweth and ſoweth, and wait for her good fruits: for thou ſhalt not toil much in labouring about her, but thou ſhalt eat of her fruits right ſoon.

20 She is very unpleaſant to the unlearned: he that is without underſtanding, will not remain with her.

21 She will lie upon him as a mighty ſtone of trial, and he will caſt her from him ere it be long.

22 For wiſdom is according to her name, and ſhe is not manifeſt unto many.

23 Give ear, my ſon, receive my advice, and refuſe not my counſel,

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy ſhoulder and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search and ſeek, and ſhe ſhall be made known unto thee: and when thou haſt got hold of her, let her not go.

28 For at the laſt thou ſhalt find her reſt, and that ſhall be turned to thy joy.

29 Then ſhall her fetters be a ſtrong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou

31 Thou ſhalt put her on as a robe of honour: and ſhalt put her about thee as a crown of joy.

32 My ſon, if thou wilt, thou ſhalt be taught: and if thou wilt apply thy mind, thou ſhalt be prudent.

33 If thou love to hear, thou ſhalt receive underſtanding; and if thou bow thine ear, thou ſhalt be wiſe.

34 Stand in the multitude of the elders, and cleave unto him that is wiſe.

35 Be willing to hear every godly diſcourſe, and let not the parables of underſtanding eſcape thee.

36 And if thou ſeeſt a man of underſtanding, get thee betimes unto him, and let thy foot wear the ſteps of his door.

37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he ſhall eſtabliſh thine heart, and give thee wiſdom at thine own deſire.

## CHAP. VII.

1. *We are dehorted from ſin,* 4. *ambition,* 8. *preſumption,* 10. *and fainting in prayer.*

DO no evil, ſo ſhall no harm come unto thee.

2 Depart from the unjuſt, and iniquity ſhall turn away from thee.

3 My ſon, ſow not upon the furrows of unrighteouſneſs, and thou ſhalt not reap them ſeven-fold.

4 ¶ Seek not of the Lord pre-eminence, neither of the king the ſeat of honour.

5 Juſtify

5 Juſtify not thyſelf before the Lord, and boaſt not of thy wiſdom before the king.

6 Seek not to be judge, being not able to take away iniquity, leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling-block in the way of thy uprightneſs.

7 Offend not againſt the multitude of a city, and then thou ſhalt not caſt thyſelf down among the people.

8 ¶ Bind not one ſin upon another, for in one thou ſhalt not be unpuniſhed.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the moſt high God, he will accept it.

10 ¶ Be not faint-hearted when thou makeſt thy prayer, and neglect not to give alms.

11 Laugh no man to ſcorn, in the bitterneſs of his ſoul: for there is one which humbleth and exalteth.

12 Deviſe not a lie againſt thy brother: neither do the like to thy friend.

13 Uſe not to make any manner of lie: for the cuſtom thereof is not good.

14 Uſe not many words in a multitude of elders, and make not much babling, when thou prayeſt.

15 Hate not laborious work, neither huſbandry, which the moſt High hath ordained.

16 Number not thyſelf among the multitude of ſinners, but remember that wrath will not tarry long.

17 Humble thy ſoul greatly: for the vengeance of the ungodly is fire and worms.

18 Change

18 Change not a friend for any good by no means: neither a faithful brother for the gold of Ophir.

19 Forego not a wife and good woman: for her grace is above gold.

20 Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 Hast thou cattle? have an eye to them, and if they be for thy profit, keep them with thee.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself chearful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begot of them, and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 Love him that made thee with all thy strength, and forsake not his ministers.

31 Fear

31 Fear the Lord, and honour the prieſt: and give him his portion as it is commanded thee; the firſt-fruits, and the treſpaſs-offering, and the gift of the ſhoulders, and the ſacrifice of ſanctification, and the firſt-fruits of the holy things.

32 And ſtretch thine hand unto the poor, that thy bleſſing may be perfected.

33 A gift hath grace in the ſight of every man living, and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not ſlow to viſit the ſick: for that ſhall make thee to be beloved.

36 Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.

## CHAP. VIII.

1. *Whom we may not ſtrive with,* 8. *nor deſpiſe,* 10. *nor provoke,* 15. *nor have to do with.*

STRIVE not with a mighty man, leſt thou fall into his hands.

2 Be not at variance with a rich man, leſt he overweigh thee: for gold hath deſtroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jeſt not with a rude man, leſt thy anceſtors be diſgraced.

5 Reproach not a man that turneth from ſin: but remember that we are all worthy of puniſhment.

6 Diſhonour

6 Diſhonour not a man in his old age: for even ſome of us wax old.

7 Rejoice not over thy greateſt enemy, being dead, but remember that we die all.

8 ¶ Deſpiſe not the diſcourſe of the wiſe, but acquaint thyſelf with their proverbs; for of them thou ſhalt learn inſtruction, and how to ſerve great men with eaſe.

9 Miſs not the diſcourſe of the elders: for they alſo learned of their fathers, and of them thou ſhalt learn underſtanding, and to give anſwer as need requireth.

10 ¶ Kindle not the coals of a ſinner, leſt thou be burnt with the flame of his fire.

11 Riſe not up (in anger) at the preſence of an injurious perſon, leſt he lie in wait to entrap thee in thy words.

12 Lend not unto him that is mightier than thyſelf: for if thou lendeſt him, count it but loſt.

13 Be not ſurety above thy power: for if thou be ſurety, take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, leſt he become grievous unto thee: for he will do according to his own will, and thou ſhalt periſh with him through his folly.

16 Strive not with an angry man, and go not with him into a ſolitary place: for blood is

V. 11. *Riſe not up (in anger) at the preſence of an injurious perſon, &c.*— This is accurately tranſlated. The words *in anger* are added and perplex the ſenſe. The true meaning is, Riſe not up to ſpeak to a perverſe quarrelſome man, leſt, through ſome artifice, he entrap thee in thy words.

as

as nothing in his ſight, and where there is no help, he will overthrow thee.

17 Conſult not with a fool, for he cannot keep counſel.

18 Do no ſecret thing before a ſtranger, for thou knoweſt not what he will bring forth.

19 Open not thine heart to every man, leſt he requite thee with a ſhrewd turn.

## CHAP. IX.

1. *We are adviſed how to uſe our wives,* 3. *What women to avoid.* 10. *And not to change an old friend.*

BE not jealous over the wife of thy boſom, and teach her not an evil leſſon againſt thyſelf.

2 Give not thy ſoul unto a woman, to ſet her foot upon thy ſubſtance.

3 ¶ Meet not with an harlot, leſt thou fall into her ſnares.

4 Uſe not much the company of a woman, that is a ſinger, leſt thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by thoſe things that are precious in her.

6 Give not thy ſoul unto harlots, that thou loſe not thine inheritance.

7 Look not round about thee in the ſtreets of the city, neither wander thou in the ſolitary places thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor ſit down with her in thine arms, and ſpend not thy money with her at the wine; leſt thine heart incline unto her, and ſo through thy deſire thou fall into deſtruction.

10 ¶ Forſake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old, thou ſhalt drink it with pleaſure.

11 Envy not the glory of a ſinner: for thou knoweſt not what ſhall be his end.

12 Delight not in the thing that the ungodly have pleaſure in; but remember they ſhall not go unpuniſhed unto their grave.

13 Keep thee far from the man that hath power to kill, ſo ſhalt thou not doubt the fear of death: and if thou come unto him, make no fault, leſt he take away thy life preſently: remember that thou goeſt in the midſt of ſnares, and that thou walkeſt upon the battlements of the city.

14 As near as thou canſt, gueſs at thy neighbour, and conſult with the wiſe.

15 Let thy talk be with the wiſe, and all thy communication in the law of the moſt High.

16 And let juſt men eat and drink with thee, and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer, the work ſhall be commended: and the wiſe ruler of the people, for his ſpeech.

18 A man of an ill tongue is dangerous in his city, and he that is raſh in his talk ſhall be hated.

CHAP.

## CHAP. X.

1. *The commodities of a wiſe ruler.* 7. *The inconveniences of pride, injuſtice, and covetouſneſs.*

A Wiſe judge will inſtruct his people, and the government of a prudent man is well ordered.

2 As the judge of the people is himſelf, ſo are his officers; and what manner of man the ruler of the city is, ſuch are all they that dwell therein.

3 An unwiſe king deſtroyeth his people, but through the prudence of them which are in authority, the city ſhall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will ſet over it one that is profitable.

5 In the hand of God is the proſperity of man: and upon the perſon of the ſcribe ſhall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practices.

7 ¶ Pride is hateful before God and man: and by both doth one commit iniquity.

8 Becauſe of unrighteous dealings, injuries, and riches got by deceit, the kingdom is tranſlated from one people to another.

9 Why is earth and aſhes proud? There is not a more wicked thing than a covetous man: for ſuch an one ſetteth his own ſoul to ſale, becauſe while he liveth, he caſteth away his bowels.

10 The phyſician cutteth off a long diſeaſe;

and

and he that is to-day a king, to-morrow ſhall die.

11 For when a man is dead, he ſhall inherit creeping things, beaſts and worms.

12 The beginning of pride is, when one departeth from God, and his heart is turned away from his maker.

13 For pride is the beginning of ſin, and he that hath it, ſhall pour out abomination: and therefore the Lord brought upon them ſtrange calamities, and overthrew them utterly.

14 The Lord hath caſt down the thrones of proud princes, and ſet up the meek in their ſtead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and deſtroyed them to the foundations of the earth.

17 He took ſome of them away, and deſtroyed them, and hath made their memorial to ceaſe from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a ſure ſeed, and they that love him an honourable plant: they that regard not the law, are a diſhonourable ſeed; they that tranſgreſs the commandments, are a deceivable ſeed.

20 Among brethren, he that is chief is honourable, ſo are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughneſs and pride is the loſing thereof.

22 Whether

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to deſpiſe the poor man that hath underſtanding, neither is it convenient to magnify a ſinful man.

24 Great men, and judges, and potentates ſhall be honoured, yet is there none of them greater than he that feareth the Lord.

25 Unto the ſervant that is wiſe, ſhall they that are free do ſervice: and he that hath knowledge, will not grudge when he is reformed.

26 Be not overwiſe in doing thy buſineſs, and boaſt not thyſelf in the time of thy diſtreſs.

27 Better is he that laboureth and aboundeth in all things, than he that boaſteth himſelf, and wanteth bread.

28 My ſon, glorify thy ſoul in meekneſs, and give it honour according to the dignity thereof.

29 Who will juſtify him that ſinneth againſt his own ſoul? and who will honour him that diſhonoureth his own life?

30 The poor man is honoured for his ſkill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is diſhonourable in riches, how much more in poverty?

## CHAP. XI.

4. *We may not vaunt, nor ſet forth ourſelves,* 8. *nor anſwer raſhly,* 10. *nor meddle with many matters.*

WISDOM lifteth up the head of him that is of low degree, and maketh him to ſit among great men.

V. 25. *He that hath knowledge, &c.* —This ought to be rendered, when he is reproved; for a ſenſible man will bear to be reproved, even by a ſervant, if he has more wiſdom than himſelf.

2 Commend not a man for his beauty, neither abhor a man for his outward appearance.

3 The bee is little among ſuch as fly, but her fruit is the chief of ſweet things.

4 Boaſt not of thy clothing and raiment, and exalt not thyſelf in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have ſat down upon the ground, and one that was never thought of, hath worn the crown.

6 Many mighty men have been greatly diſgraced: and the honourable delivered into other men's hands.

7 Blame not before thou haſt examined the truth: underſtand firſt, and then rebuke.

8 ¶ Anſwer not before thou haſt heard the cauſe: neither interrupt men in the midſt of their talk.

9 Strive not in a matter that concerneth thee not: and ſit not in judgment with ſinners.

10 ¶ My ſon, meddle not with many matters: for if thou meddle much, thou ſhalt not be innocent: and if thou follow after, thou ſhalt not obtain, neither ſhalt thou eſcape by fleeing.

11 There is one that laboureth and taketh pains, and maketh haſte, and is ſo much the more behind.

12 Again, there is another that is ſlow and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and ſet him up from his low eſtate,

13 And

13 And lifted up his head from miſery, ſo that many that ſaw it, marvelled at him.

14 Proſperity and adverſity, life and death, poverty and riches, come of the Lord.

15 Wiſdom, knowledge, and underſtanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkneſs had their beginning together with ſinners: and evil ſhall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and his favour bringeth proſperity for ever.

18 There is that waxeth rich by his warineſs and pinching, and this is the portion of his reward:

19 Whereas he ſaith, I have found reſt, and now will eat continually of my goods, and *yet* he knoweth not what time ſhall come upon him, and that he muſt leave thoſe things to others, and die.

20 Be ſtedfaſt in thy covenant, and be converſant therein, and wax old in thy work.

21 Marvel not at the works of ſinners, but truſt in the Lord, and abide in thy labour: for it is an eaſy thing in the ſight of the Lord, on the ſudden to make a poor man rich.

22 The bleſſing of the Lord is in the reward of the godly, and ſuddenly he maketh his bleſſing to flouriſh.

V. 16. *Error and darkneſs had their beginning*— The Greek word which we here render beginning, often ſignifies no more than to order a thing. And therefore the true ſenſe ſeems to be, that error or darkneſs of mind, God ſo ordering it, is joined with an habit of ſinning.

23 Say

23 Say not, What profit is there of my ſervice? and what good things ſhall I have hereafter?

24 Again, ſay not, I have enough, and poſſeſs many things, and what evil can come to me hereafter?

25 In the day of proſperity there is a forgetfulneſs of affliction: and in the day of affliction, there is no more remembrance of proſperity.

26 For it is an eaſy thing unto the Lord in the day of death, to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleaſure: and in his end his deeds ſhall be diſcovered.

28 Judge none bleſſed before his death: for a man ſhall be known in his children.

29 Bring not every man into thine houſe: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, ſo is the heart of the proud; and like as a ſpy, watcheth he for thy fall.

31 For he lieth in wait, and turneth good into evil, and in things worthy praiſe will lay blame upon thee.

32 Of a ſpark of fire a heap of coals is kindled: and a ſinful man layeth wait for blood.

33 Take heed of a miſchievous man, (for he worketh wickedneſs) leſt he bring upon thee a perpetual blot.

34 Receive a ſtranger into thine houſe, and he will diſturb thee, and turn thee out of thine own.

CHAP.

## CHAP. XII.

2. *Be not liberal to the ungodly.* 10. *Truſt not thine enemy, nor the wicked.*

WHEN thou wilt do good, know to whom thou doeſt it: ſo ſhalt thou be thanked for thy benefits.

2 ¶ Do good to the godly man, and thou ſhalt find a recompence; and if not from him, yet from the moſt High.

3 There can no good come to him that is always occupied in evil: nor to him that giveth no alms.

4 Give to the godly man, and help not a ſinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, leſt he overmaſter thee thereby: For [elſe] thou ſhalt receive twice as much evil for all the good thou ſhalt have done unto him.

6 For the moſt High hateth ſinners, and will repay vengeance unto the ungodly, and keepeth them againſt the mighty day of their puniſhment.

7 Give unto the good, and help not the ſinner.

8 A friend cannot be known in proſperity, and an enemy cannot be hidden in adverſity.

9 In the proſperity of a man, enemies will be grieved: but in his adverſity, even a friend will depart.

10 ¶ Never truſt thine enemy: for like as iron ruſteth, ſo is his wickedneſs.

11 Though he humble himſelf and go crouching, yet take good heed, and beware of him, and thou ſhalt be unto him as if thou hadſt wiped a looking-glaſs, and thou ſhalt know that his ruſt hath not been altogether wiped away.

12 Set him not by thee, leſt when he hath overthrown thee, he ſtand up in thy place: neither let him ſit at thy right hand, leſt he ſeek to take thy ſeat, and thou at the laſt remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a ſerpent, or any ſuch as come nigh wild beaſts?

14 So one that goeth to a ſinner, and is defiled with him in his ſins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy ſpeaketh ſweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be ſatisfied with blood.

17 If adverſity come upon thee, thou ſhalt find him there firſt, and though he pretend to help thee, yet ſhall he undermine thee.

18 He will ſhake his head, and clap his hands, and whiſper much, and change his countenance.

## CHAP. XIII.

1. *Keep not company with the proud, or a mightier than thyſelf.* 15. *Like will to like, &c.*

HE that toucheth pitch ſhall be defiled therewith; and he that hath fellowſhip with

with a proud man, ſhall be like unto him.

2 Burden not thyſelf above thy power, whilſt thou liveſt, and have no fellowſhip with one that is mightier and richer than thyſelf. For how agree the kettle and the earthen pot together? for if the one be ſmitten againſt the other, it ſhall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he muſt intreat alſo.

4 If thou be for his profit, he will uſe thee: but if thou have nothing, he will forſake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be ſorry for it.

6 If he have need of thee, he will deceive thee, and ſmile upon thee, and put thee in hope, he will ſpeak thee fair, and ſay, What wanteſt thou?

7 And he will ſhame thee by his meats, until he have drawn thee dry twice or thrice, and at the laſt he will laugh thee to ſcorn: afterward when he ſeeth thee, he will forſake thee, and ſhake his head at thee.

8 Beware that thou be not deceived, and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyſelf, and ſo much the more will he invite thee.

10 Preſs thou not upon him, leſt thou be put back; ſtand not far off, leſt thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much

much communication will he tempt thee, and ſmiling upon thee will get out thy ſecrets:

12 But cruelly he will lay up thy words, and will not ſpare to do thee hurt, and to put thee in priſon.

13 Obſerve, and take good heed, for thou walkeſt in peril of thy overthrowing: when thou heareſt theſe things, awake in thy ſleep.

14 Love the Lord all thy life, and call upon him for thy ſalvation.

15 ¶ Every beaſt loveth his like, and every man loveth his neighbour.

16 All fleſh comforteth according to kind, and a man will cleave to his like.

17 What fellowſhip hath the wolf with the lamb? ſo the ſinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild aſs is the lion's prey in the wilderneſs: ſo the rich eat up the poor.

20 As the proud hate humility: ſo doth the rich abhor the poor.

21 A rich man beginning to fall, is held up of his friends: but a poor man being down, is thruſt alſo away by his friends.

22 When a rich man is fallen, he hath many helpers: he ſpeaketh things not to be ſpoken, and yet men juſtify him: the poor man ſlipt, and yet they rebuked him too; he ſpake wiſely, and could have no place.

23 When a rich man ſpeaketh, every man holdeth his tongue, and look what he ſaith, they extol

extol it to the clouds: but if the poor man ſpeak, they ſay, What fellow is this? and if he ſtumble, they will help to overthrow him.

24 Riches are good unto him that hath no ſin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of a heart that is in proſperity, and the finding out of parables is a weariſome labour of the mind.

## CHAP. XIV.

1. *A good conſcience maketh men happy.* 20. *Men are happy that draw near to wiſdom.*

BLESSED is the man that hath not ſlipt with his mouth, and is not pricked with the multitude of ſins.

2 Bleſſed is he whoſe conſcience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what ſhould an envious man do with money?

4 He that gathereth by defrauding his own ſoul, gathereth for others that ſhall ſpend his goods riotouſly.

5 He that is evil to himſelf, to whom will he be good? he ſhall not take pleaſure in his goods.

6 There is none worſe than he that envieth himſelf; and this is a recompence of his wickedneſs.

V. 24. *Riches are good unto him that hath no ſin, &c.*— Or, rather, riches are good in the which there is no ſin; that is, which are got honeſtly, and procured by means in which there was no ſin.

7 And

7 And if he doth good, he doth it unwillingly, and at the laſt he will declare his wickedneſs.

8 The envious man hath a wicked eye, he turneth away his face, and deſpiſeth men.

9 A covetous man's eye is not ſatisfied with his portion; and the iniquity of the wicked driveth up his ſoul.

10 A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My ſon, according to thy ability, do good to thyſelf, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not ſhewed unto thee.

13 Do good unto thy friend before thou die, and according to thy ability ſtretch out thy hand and give him.

14 Defraud not thyſelf of the good day, and let not the part of a good deſire overpaſs thee.

15 Shalt thou not leave thy travels unto another? and thy labours to be divided by lot?

16 Give and take, and ſanctify thy ſoul: for there is no ſeeking of dainties in the grave.

17 All fleſh waxeth old as a garment: for the covenant from the beginning is, Thou ſhalt die the death.

18 As of the green leaves on a thick tree, ſome fall, and ſome grow; ſo is the generation of fleſh and blood, one cometh to an end, and another is born.

V. 9. *A covetous man's eye is not ſatisfied, &c.*—That is, he is not ſatisfied with a part; but he covets the whole of what he ſees; he is not content with his portion of riches, but ſtill wiſhes for and covets more.

19 Every

19 Every work rotteth and conſumeth away, and the worker thereof ſhall go withal.

20 ¶ Bleſſed is the man that doth meditate good things in wiſdom, and that reaſoneth of holy things by his underſtanding.

21 He that conſidereth her ways in his heart, ſhall alſo have underſtanding in her ſecrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that pryeth in at her windows, ſhall alſo hearken at her doors.

24 He that doth lodge near her houſe, ſhall alſo faſten a pin in her walls.

25 He ſhall pitch his tent nigh unto her, and ſhall lodge in a lodging where good things are.

26 He ſhall ſet his children under her ſhelter, and ſhall lodge under her branches.

27 By her he ſhall be covered from heat, and in her glory ſhall he dwell.

## CHAP. XV.

2. *Wiſdom embraceth thoſe that fear God.* 7. *The wicked ſhall not get her.*

HE that feareth the Lord, will do good; and he that hath the knowledge of the law, ſhall obtain her.

2 ¶ And as a mother ſhall ſhe meet him, and receive him as a wife married of a virgin.

3 With the bread of underſtanding ſhall ſhe feed him, and give him the water of wiſdom to drink.

4 He ſhall be ſtayed upon her, and ſhall not be

be moved, and ſhall rely upon her, and ſhall not be confounded.

5 She ſhall exalt him above his neighbours, and in the midſt of the congregation ſhall ſhe open his mouth.

6 He ſhall find joy, and a crown of gladneſs, and ſhe ſhall cauſe him to inherit an everlaſting name.

7 ¶ But fooliſh men ſhall not attain unto her, and ſinners ſhall not ſee her.

8 For ſhe is far from pride, and men that are liars cannot remember her.

9 Praiſe is not ſeemly in the mouth of a ſinner; for it was not ſent him of the Lord:

10 For praiſe ſhall be uttered in wiſdom, and the Lord will proſper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughteſt not to do the things that he hateth.

12 Say not thou, He hath cauſed me to err, for he hath no need of the ſinful man.

13 The Lord hateth all abomination, and they that fear God love it not.

14 He himſelf made man from the beginning, and left him in the hand of his counſel:

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulneſs.

16 He hath ſet fire and water before thee: ſtretch forth thy hand unto whether thou wilt.

17 Before man is life and death, and whether him liketh, ſhall be given him.

V. 12. *Say not thou, He hath cauſed me to err*—Do not ſay or think, that God hath formed you by the natural temperament of your body to vice, or incapable of virtue; for he is under no neceſſity, nor can have any motive to form a perſon unfit for virtue, nor neceſſarily inclined to ſin.

18 For

18 For the wiſdom of the Lord is great, and he is mighty in power, and beholdeth all things:
19 And his eyes are upon them that fear him, and he knoweth every work of man.
20 He hath commanded no man to do wickedly, neither hath he given any man licence to ſin.

## CHAP. XVI.

1. *It is better to have none, than many lewd children.* 20. *God's works are unſearchable.*

DESIRE not a multitude of unprofitable children, neither delight in ungodly ſons:
2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.
3 Truſt not thou in their life, neither reſpect their multitude: for one that is juſt is better than a thouſand, and better it is to die without children, than to have them that are ungodly.
4 For by one that hath underſtanding ſhall the city be repleniſhed: but the kindred of the wicked ſhall ſpeedily become deſolate.
5 Many ſuch things have I ſeen with mine eyes, and mine ear hath heard greater things than theſe.
6 In the congregation of the ungodly ſhall a fire be kindled, and in a rebellious nation, wrath is ſet on fire.
7 He was not pacified towards the old giants, who fell away in the ſtrength of their fooliſhneſs.
8 Neither ſpared he the place where Lot ſojourned, but abhorred them for their pride.
9 He pitied not the people of perdition, who were taken away in their ſins:

10 Nor the ſix hundred thouſand footmen, who were gathered together in the hardneſs of their hearts.

11 And if there be one ſtiff-necked among the people, it is marvellous if he eſcape unpuniſhed: for mercy and wrath are with him; he is mighty to forgive, and to pour out diſpleaſure.

12 As his mercy is great, ſo is his correction alſo: he judgeth a man according to his works.

13 The ſinner ſhall not eſcape with his ſpoils, and the patience of the godly ſhall not be fruſtrate.

14 Make way for every work of mercy: for every man ſhall find according to his works.

15 The Lord hardened Pharaoh, that he ſhould not know him, that his powerful works might be known to the world.

16 His mercy is manifeſt to every creature, and he hath ſeparated his light from the darkneſs with an adamant.

17 Say not thou, I will hide myſelf from the Lord: ſhall any remember me from above? I ſhall not be remembered among ſo many people: for what is my ſoul among ſuch an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep and the earth, and all that therein is, ſhall be moved when he ſhall viſit.

19 The mountains alſo, and foundations of the earth ſhall be ſhaken with trembling, when the Lord looketh upon them.

20 ¶ No heart can think upon theſe things worthily: and who is able to conceive his ways?

21 It

21 It is a tempeſt which no man can ſee: for the moſt part of his works are hid.

22 Who can declare the works of his juſtice, or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth underſtanding, will think upon vain things: and a fooliſh man erring, imagineth follies.

24 My ſon, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will ſhew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them, he diſpoſed the parts thereof.

27 He garniſhed his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor ceaſe from their works.

28 None of them hindereth another, and they ſhall never diſobey his word.

29 After this, the Lord looked upon the earth, and filled it with his bleſſings.

30 With all manner of living things hath he covered the face thereof, and they ſhall return into it again.

## CHAP. XVII.

1. *How God created and furniſhed man.* 14. *To avoid all ſin:* 19. *For God ſeeth all things.*

THE Lord created man of the earth, and turned him into it again.

V. 21. *It is a tempeſt which no man can ſee*— This is a fine ſimile to illuſtrate the unſearchableneſs of God; for a ſtorm or a tempeſt is inviſible in itſelf. We know not the cauſe or nature of it, though the effects are apparent.

2 He

2 He gave them few days, and a ſhort time, and power alſo over the things therein.

3 He endued them with ſtrength by themſelves, and made them according to his image;

4 And put the fear of man upon all fleſh, and gave him dominion over beaſts and fowls.

5 [They received the uſe of the five operations of the Lord, and in the ſixth place he imparted them underſtanding, and in the ſeventh, ſpeech, an interpreter of the cogitations thereof.]

6 Counſel, and a tongue, and eyes, ears, and a heart gave he them to underſtand.

7 Withal, he filled them with the knowledge of underſtanding, and ſhewed them good and evil.

8 He ſet his eye upon their hearts, that he might ſhew them the greatneſs of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with underſtanding.

10 And the elect ſhall praiſe his holy name.

11 Beſides this, he gave them knowledge, and the law of life for an heritage.

12 He made an everlaſting covenant with them, and ſhewed them his judgments.

13 Their eyes ſaw the majeſty of his glory, and their ears heard his glorious voice.

14 ¶ And he ſaid unto them, Beware of all unrighteouſneſs, and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and ſhall not be hid from his eyes.

16 Every

16 Every man from his youth is given to evil, neither could they make to themſelves fleſhly hearts for ſtony.

17 For in the diviſion of the nations of the whole earth, he ſet a ruler over every people, but Iſrael is the Lord's portion:

18 Whom being his firſt-born, he nouriſheth with diſcipline, and giving him the light of his love, doth not forſake him.

19 ¶ Therefore all their works are as the ſun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their ſins are before the Lord.

21 But the Lord being gracious, and knowing his workmanſhip, neither left nor forſook them, but ſpared them.

22 The alms of a man is a ſignet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his ſons and daughters.

23 Afterwards he will riſe up, and reward them, and render their recompence upon their heads.

24 But unto them that repent, he granted them return, and comforted thoſe that failed in patience.

25 Return unto the Lord, and forſake thy ſins, make thy prayer before his face, and offend leſs.

26 Turn again to the moſt High, and turn away from iniquity: for he will lead thee out of

of darkneſs into the light of health, and hate thou abomination vehemently.

27 Who ſhall praiſe the moſt High in the grave, inſtead of them which live and give thanks?

28 Thankſgiving periſheth from the dead, as from one that is not: the living and ſound in heart ſhall praiſe the Lord.

29 How great is the loving-kindneſs of the Lord our God, and his compaſſion unto ſuch as turn unto him in holineſs!

30 For all things cannot be in men, becauſe the ſon of man is not immortal.

31 What is brighter than the ſun? yet the light thereof faileth: and fleſh and blood will imagine evil.

32 He vieweth the power of the height of heaven, and all men are but earth and aſhes.

## CHAP. XVIII.

*4. God's works are to be wondered at. 9. Man's life is ſhort. 11. God is merciful.*

HE that liveth for ever created all things in general.

2 The Lord only is righteous, and there is none other but he;

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

4 ¶ To whom hath he given power to declare his works? and who ſhall find out his noble acts?

5 Who ſhall number the ſtrength of his majeſty? and who ſhall alſo tell out his mercies?

6 As

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he ſhall be doubtful.

8 What is man, and whereto ſerveth he? what is his good, and what is his evil?

9 ¶ The number of a man's days at the moſt are an hundred years.

10 As a drop of water unto the ſea, and a gravel-ſtone in compariſon of the ſand, ſo are a thouſand years to the days of eternity.

11 ¶ Therefore is God patient with them, and poureth forth his mercy upon them.

12 He ſaw and perceived their end to be evil; therefore he multiplied his compaſſion.

13 The mercy of man is toward his neighbour: but the mercy of the Lord is upon all fleſh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a ſhepherd his flock.

14 He hath mercy on them that receive diſdipline, and that diligently ſeek after his judgments.

15 My ſon, blemiſh not thy good deeds, neither uſe uncomfortable words when thou giveſt any thing.

16 Shall not the dew aſſuage the heat? ſo is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool

18 A fool will upbraid churliſhly, and a gift of the envious conſumeth the eyes.

19 Learn before thou ſpeak, and uſe phyſic or ever thou be ſick.

20 Before judgment examine thyſelf, and in the day of viſitation thou ſhalt find mercy.

21 Humble thyſelf before thou be ſick, and in the time of ſins ſhew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be juſtified.

23 Before thou prayeſt, prepare thyſelf; and be not as one that tempteth the Lord.

24 Think upon the wrath that ſhall be at the end, and the time of vengeance when he ſhall turn away his face.

25 When thou haſt enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are ſoon done before the Lord.

27 A wiſe man will fear in every thing, and in the day of ſinning he will beware of offence: but a fool will not obſerve time.

28 Every man of underſtanding knoweth wiſdom, and will give praiſe unto him that found her.

29 They that were of underſtanding in ſayings, became alſo wiſe themſelves, and poured forth exquiſite parables.

V. 18. *And a gift of the envious conſumeth the eyes*—By the envious here is meant the covetous, for ſuch give the ſmall matter which with great intreaty is extorted from them, in ſuch a diſagreeable and reproaching manner, as cauſes grief, and gives pain to the perſon who receives it.

30 Go

30 Go not after thy luſt, but refrain thyſelf from thine appetites.

31 If thou giveſt thy ſoul the deſires that pleaſe her, ſhe will make thee a laughing-ſtock to thine enemies that malign thee.

32 Take no pleaſure in much good cheer, neither be tied to the expence thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou haſt nothing in thy purſe: for thou ſhalt lie in wait for thine own life, and be talked on.

## CHAP. XIX.

2. *Wine and women ſeduce wiſe men.* 7. *Say not all thou heareſt.* 17. *Reprove thy friend without anger.*

A Labouring man that is given to drunkenneſs ſhall not be rich: and he that contemneth ſmall things, ſhall fall by little and little.

2 ¶ Wine and women will make men of underſtanding to fall away: and he that cleaveth to harlots, will become impudent.

3 Moths and worms ſhall have him to heritage, and a bold man ſhall be taken away.

4 He that is haſty to give credit, is light-minded, and he that ſinneth, ſhall offend againſt his own ſoul.

5 Whoſo taketh pleaſure in wickedneſs, ſhall be condemned: but he that reſiſteth pleaſures, crowneth his life.

6 He that can rule his tongue, ſhall live with-

V. 3. *Moths and worms ſhall have him to heritage* — A man's lewdneſs and intemperance will throw him into many diſeaſes, and the dreadful conſequences of a vicious life will appear upon his body.

out ſtrife; and he that hateth babbling, ſhall have leſs evil.

7 ¶ Rehearſe not unto another that which is told unto thee, and thou ſhalt fare never the worſe.

8 Whether it be to a friend or foe, talk not of other men's lives, and if thou canſt without offence reveal them not.

9 For he heard and obſerved thee, and when time cometh, he will hate thee.

10 If thou haſt heard a word, let it die with thee, and be bold, it will not burſt thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that ſticketh in a man's thigh, ſo is a word within a fool's belly.

13 Admoniſh a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admoniſh thy friend, it may be he hathnot ſaid it: and if he have, that he ſpeak it not again.

15 Admoniſh a friend: for many times it is a ſlander, and believe not every tale.

16 There is one that ſlippeth in his ſpeech, but not from his heart: and who is he that hath not offended with his tongue?

17 Admoniſh thy neighbour before thou threaten him, and not being angry, give place to the law of the moſt High.

18 The fear of the Lord is the firſt ſtep to be accepted [of him] and wiſdom obtaineth his love.

19 The knowledge of the commandments of the Lord, is the doctrine of life: and they that do

do things that pleaſe him, ſhall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wiſdom, and in all wiſdom is the performance of the law, and the knowledge of his omnipotency.

21 If a ſervant ſay to his maſter, I will not do as it pleaſeth thee, though afterward he do it, he angereth him that nouriſheth him.

22 The knowledge of wickedneſs is not wiſdom, neither at any time the counſel of ſinners prudence.

23 There is a wickedneſs, and the ſame an abomination; and there is a fool wanting in wiſdom.

24 He that hath ſmall underſtanding, and feareth God, is better than one that hath much wiſdom, and tranſgreſſeth the law of the moſt High.

25 There is an exquiſite ſubtilty, and the ſame is unjuſt, and there is one that turneth aſide to make judgment appear: and there is a wiſe man that juſtifieth in judgment.

26 There is a wicked man that hangeth down his head ſadly, but inwardly he is full of deceit:

27 Caſting down his countenance, and making as if he heard not: where he is not known, he will do thee a miſchief before thou be aware.

28 And if for want of power, he be hindered from ſinning; yet when he findeth opportunity, he will do evil.

29 A man may be known by his look, and one that hath underſtanding by his countenance, when thou meeteſt him.

30 A man's attire, and exceſſive laughter, and gait, ſhew what he is.

CHAP.

## CHAP. XX.

1. *Of ſilence and ſpeaking.* 10. *Of gifts and gain.* 18. *Of ſlipping by the tongue.* 24. *Of lying.*

THERE is a reproof that is not comely: again, ſome man holdeth his tongue, and he is wiſe.

2 It is much better to reprove, than to be angry ſecretly: and he that confeſſeth his fault ſhall be preſerved from hurt.

3 How good is it when thou art reproved to ſhew repentance? for ſo ſhalt thou eſcape wilful ſin.

4 As is the luſt of an eunuch to deflower a virgin; ſo is he that executeth judgment with violence.

5 There is one that keepeth ſilence, and is found wiſe: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, becauſe he hath not to anſwer: and ſome keepeth ſilence, knowing his time.

7 A wiſe man will hold his tongue till he ſee opportunity: but a babbler and a fool will regard no time.

8 He that uſeth many words ſhall be abhorred; and he that taketh to himſelf authority therein, ſhall be hated.

9 There is a ſinner that hath good ſucceſs in evil things; and there is a gain that turneth to loſs.

10 ¶ There is a gift that ſhall not profit thee; and there is a gift whoſe recompence is double.

11 There is an abaſement becauſe of glory; and there is that lifteth up his head from a low eſtate.

12 There

12 There is that buyeth much for a little, and repayeth it ſeven-fold.

13 A wiſe man by his words maketh himſelf beloved: but the graces of fools ſhall be poured out.

14 The gift of a fool ſhall do thee no good when thou haſt it; neither yet of the envious for his neceſſity: for he looketh to receive many things for one:

15 He giveth little, and upbraideth much, he openeth his mouth like a crier; to-day he lendeth, and to-morrow will he aſk again: ſuch an one is to be hated of God and man.

16 The fool ſaith, I have no friends, I have no thank for all my good deeds, and they that eat my bread, ſpeak evil of me.

17 How oft, and of how many ſhall he be laughed to ſcorn? for he knoweth not right what it is to have; and it is all one unto him, as if he had it not.

18 ¶ To ſlip upon a pavement, is better than to ſlip with the tongue: ſo the fall of the wicked ſhall come ſpeedily.

19 An unſeaſonable tale will always be in the mouth of the unwiſe.

20 A wiſe ſentence ſhall be rejected when it cometh out of a fool's mouth: for he will not ſpeak it in due ſeaſon.

21 There is that hindered from ſinning, through want: and when he taketh reſt, he ſhall not be troubled.

22 There is that deſtroyeth his own ſoul through baſhfulneſs, and by accepting of perſons overthroweth himſelf.

23 There

23 There is that for baſhfulneſs promiſeth to his friend, and maketh him his enemy for nothing.

24 ¶ A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accuſtomed to lie: but they both ſhall have deſtruction to heritage.

26 The diſpoſition of a liar is diſhonourable, and his ſhame is ever with him.

27 A wiſe man ſhall promote himſelf *to honour* with his words; and he that hath underſtanding, will pleaſe great men.

28 He that tilleth his land, ſhall increaſe his heap: and he that pleaſeth great men, ſhall get pardon for iniquity.

29 Preſents and gifts blind the eyes of the wiſe, and ſtop up his mouth that he cannot reprove.

30 Wiſdom that is hid, and treaſure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly, than a man that hideth his wiſdom.

32 Neceſſary patience in ſeeking the Lord, is better than he that leadeth his life without a guide.

## CHAP. XXI.

2. *Flee from ſin as from a ſerpent.* 12. *The difference between the fool and the wiſe.*

MY ſon, haſt thou ſinned? do ſo no more but aſk pardon for thy former ſins.

V. 25. *A thief is better than a man accuſtomed to lie, &c.* — The writer does not mean to excuſe, or juſtify the thief, but to expoſe the liar, through the odiouſneſs of the compariſon: for he ſays in the following ſentence, that they are both wont to periſh miſerably.

2 ¶ Flee

2 ¶ Flee from ſin as from the face of a ſerpent: for if thou comeſt too near it, it will bite thee: the teeth thereof are as the teeth of a lion, ſlaying the ſouls of men.

3 All iniquity is a two-edged ſword, the wounds whereof cannot be healed.

4 To terrify and do wrong, will waſte riches: thus the houſe of proud men ſhall be made deſolate.

5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh ſpeedily.

6 He that hateth to be reproved, is in the way of ſinners: but he that feareth the Lord will repent from his heart.

7 An eloquent man is known far and near, but a man of underſtanding knoweth when he ſlippeth.

8 He that buildeth his houſe with other men's money, is like one that gathereth himſelf ſtones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to deſtroy them.

10 The way of ſinners is made plain with ſtones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord, getteth the underſtanding thereof: and the perfection of the fear of the Lord is wiſdom.

12 ¶ He that is not wiſe, will not be taught: but there is a wiſdom which multiplieth bitterneſs.

13 The knowledge of a wiſe man ſhall abound

like

like a flood: and his counſel is like a pure fountain of life.

14 The inner parts of a fool are like a broken veſſel, and he will hold no knowledge as long as he liveth.

15 If a ſkilful man hear a wiſe word, he will commend it, and add unto it: but as ſoon as one of no underſtanding heareth it, it diſpleaſeth him, and he caſteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace ſhall be found in the lips of the wiſe.

17 They enquire at the mouth of the wiſe man in the congregation, and they ſhall ponder his words in their hearts.

18 As is a houſe that is deſtroyed, ſo is wiſdom to a fool: and the knowledge of the unwiſe is as talk without ſenſe.

19 Doctrine unto fools is as fetters on the feet, and like manicles on the right hand.

20 A fool lifteth up his voice with laughter, but a wiſe man doth ſcarce ſmile a little.

21 Learning is unto a wiſe man as an ornament of gold, and like a bracelet upon his right arm.

22 A fooliſh man's foot is ſoon in his [neighbour's] houſe: but a man of experience is aſhamed of him.

23 A fool will peep in at the door into the houſe: but he that is well-nurtured will ſtand without.

24 It is the rudeneſs of a man to hearken at the

the door: but a wife man will be grieved with the difgrace.

25 The lips of talkers will be telling fuch things as pertain not unto them: but the words of fuch as have underftanding, are weighed in the balance.

26 The heart of fools is in their mouth, but the mouth of the wife is in their heart.

27 When the ungodly curfeth Satan, he curfeth his own foul.

28 A whifperer defileth his own foul, and is hated whereforver he dwelleth.

## CHAP. XXII.

1. *Of the flothful man.* 3. *And a fooliſh daughter.* 20. *What will loſe a friend.*

A Slothful man is compared to a filthy ftone, and every one will hifs him out to his difgrace.

2 A flothful man is compared to the filth of a dunghill: every man that takes it up, will fhake his hand.

3 ¶ An evil-nurtured fon is the difhonour of his father that begat him: and a [fooliſh] daughter is born to his lofs.

4 A wife daughter fhall bring an inheritance to her hufband: but fhe that liveth difhoneftly, is her father's heavinefs.

5 She that is bold difhonoureth both her fa-

V. 26. *The heart of fools is in their mouth, &c.*—This is very elegantly and ftrongly expreffed. The underftanding of fools feems feated as it were in their tongue, and babble whether it be prudent or not; but the wife reftrain their tongue by their reafon, fo as not to let it fpeak any thing but what their reafon approves of.

ther and her husband: but they both shall despise her.

6 A tale out of season [is as] musick in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool, is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

8 He that telleth a tale to a fool, speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

9 If children live honestly, and have wherewithal, they shall cover the baseness of their parents.

10 But children being haughty through disdain and want of nurture, do stain the nobility of their kindred.

11 Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man, all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 Sand,

15 Sand, and ſalt, and a maſs of iron, is eaſier to bear, than a man without underſtanding.

16 As timber girt and bound together in a building cannot be looſed with ſhaking: ſo the heart that is ſtabliſhed by adviſed counſel, ſhall fear at no time.

17 A heart ſettled upon a thought of underſtanding, is as a fair plaiſtering on the wall of a gallery.

18 Pales ſet on an high place will never ſtand againſt the wind: ſo a fearful heart in the imagination of a fool, cannot ſtand againſt any fear.

19 He that pricketh the eye, will make tears to fall: and he that pricketh the heart, maketh it to ſhew her knowledge.

20 ¶ Whoſo caſteth a ſtone at the birds, frayeth them away: and he that upbraideth his friend, breaketh friendſhip.

21 Though thou dreweſt a ſword at thy friend, yet deſpair not: for there may be returning [to favour.]

22 If thou haſt opened thy mouth againſt thy friend, fear not: for there may be a reconciliation; except for upbraiding, or pride, or diſcloſing of ſecrets, or a treacherous wound: for, for theſe things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayeſt rejoice in his proſperity: abide ſtedfaſt unto him in the time of his trouble, that thou mayeſt be heir with him in his heritage: for a mean eſtate is not always to be contemned; nor the rich that is fooliſh, to be had in admiration.

24 As

24 As the vapour and ſmoke of a furnace goeth before the fire; ſo reviling before blood.

25 I will not be aſhamed to defend a friend: neither will I hide myſelf from him.

26 And if any evil happen unto me by him, every one that heareth it, will beware of him.

27 Who ſhall ſet a watch before my mouth, and a ſeal of wiſdom upon my lips, that I fall not ſuddenly by them, and that my tongue deſtroy me not?

## CHAP. XXIII.

1. *A prayer for grace to flee ſin.* 22. *The adulterous wife ſinneth many ways.*

O Lord, Father and governor of all my whole life, leave me not to their counſels, and let me not fall by them.

2 Who will ſet ſcourges over my thoughts, and the diſcipline of wiſdom over mine heart? that they ſpare me not for mine ignorances, and it paſs not by my ſins:

3 Leſt mine ignorances increaſe, and my ſins abound to my deſtruction, and I fall before mine adverſaries, and mine enemy rejoice over me, whoſe hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy ſervant always a haughty mind.

5 Turn away from me vain hopes, and con-

V. 1. *O Lord, Father and governor, &c.*—This refers to the laſt verſe of the former chapter, with which ſome copies begin this: the generality of interpreters ſuppoſe ſinners, &c. to be here underſtood, to the miſchief of whoſe counſels the wiſe man prays he may not be abandoned. But the former ſenſe ſeems preferable.

cupiſcence,

cupiſcence, and thou ſhalt hold him up that is deſirous always to ſerve thee.

6 Let not the greedineſs of the belly, nor luſt of the fleſh take hold of me, and give not over me thy ſervant unto an impudent mind.

7 Hear, O ye children, the diſcipline of the mouth: he that keepeth it, ſhall never be taken in his lips.

8 The ſinner ſhall be left in his fooliſhneſs, both the evil-ſpeaker and the proud ſhall fall thereby.

9 Accuſtom not thy mouth to ſwearing: neither uſe thyſelf to the naming of the holy One.

10 For as a ſervant that is continually beaten, ſhall not be without a blue mark: ſo he that ſweareth and nameth God continually, ſhall not be faultleſs.

11 A man that uſeth much ſwearing ſhall be filled with iniquity, and the plague ſhall never depart from his houſe: if he ſhall offend, his ſin ſhall be upon him: and if he acknowledge not his ſin, he maketh a double offence; and if he ſwear in vain, he ſhall not be innocent, but his houſe ſhall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob, for all ſuch things ſhall be far from the godly, and they ſhall not wallow in their ſins.

13 Uſe not thy mouth to intemperate ſwearing, for therein is the word of ſin.

14 Remember thy father and thy mother, when thou ſitteſt among great men. Be not forgetful before

before them, and ſo thou by thy cuſtom become a fool, and wiſh that thou hadſt not been born, and curſe the day of thy nativity.

15 The man that is accuſtomed to opprobrious words, will never be reformed all the days of his life.

16 Two ſorts of men multiply ſin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be conſumed: a fornicator in the body of his fleſh, will never ceaſe till he hath kindled a fire.

17 All bread is ſweet to a whoremonger, he he will not leave off till he die.

18 A man that breaketh wedlock, ſaying thus in his heart, Who ſeeth me? I am compaſſed about with darkneſs, the walls cover me, and nobody ſeeth me; what need I to fear? the moſt High will not remember my ſins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thouſand times brighter than the ſun, beholding all the ways of men, and conſidering the moſt ſecret parts.

20 He knew all things ere ever they were created; ſo alſo after they were perfected, he looked upon them all.

21 This man ſhall be puniſhed in the ſtreets of the city, and where he ſuſpected not he ſhall be taken.

22 ¶ Thus ſhall it go alſo with the wife that leaveth her huſband, and bringeth in an heir by another.

23 For firſt, ſhe hath diſobeyed the law of the

the moſt High; and ſecondly, ſhe hath treſpaſſed againſt her own huſband; and thirdly, ſhe hath played the whore in adultery, and brought children by another man.

24 She ſhall be brought out into the congregation, and inquiſition ſhall be made of her children.

25 Her children ſhall not take root, and her branches ſhall bring forth no fruit.

26 She ſhall leave her memory to be curſed, and her reproach ſhall not be blotted out.

27 And they that remain ſhall know that there is nothing better than the fear of the Lord, and that there is nothing ſweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him, is long life.

## CHAP. XXIV.

2. *Wiſdom doth praiſe herſelf, ſhewing her beginning.* 4. *Her dwelling.* 13. *Her glory.* 17. *Her fruit.* 26. *Her increaſe and perfection.*

WISDOM ſhall praiſe herſelf, and ſhall glory in the midſt of her people.

2 ¶ In the congregation of the moſt High, ſhall ſhe open her mouth, and triumph before his power.

3 I came out of the mouth of the moſt High, and covered the earth as a cloud.

4 ¶ I dwelt in high places, and my throne is in a cloudy pillar.

V. 1. *Wiſdom ſhall praiſe herſelf, &c.*—Wiſdom is the moſt noble principle which is implanted in the intelligent part of God's works: it derives its exiſtence from the ſupreme Being, and was even a guide to the Moſt High in the formation of the world.

5 I alone

5 I alone compaſſed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the ſea, and in all the earth, and in every people and nation I got a poſſeſſion.

7 With all theſe I ſought reſt: and in whoſe inheritance ſhall I abide?

8 So the Creator of all things gave me a commandment, and he that made me cauſed my tabernacle to reſt, and ſaid, Let thy dwelling be in Jacob, and thine inheritance in Iſrael.

9 He created me from the beginning before the world, and I ſhall never fail.

10 In the holy tabernacle I ſerved before him: and ſo was I eſtabliſhed in Sion.

11 Likewiſe in the beloved city he gave me reſt, and in Jeruſalem was my power.

12 And I took a root in an honourable people, even in the portion of the Lord's inheritance.

13 ¶ I was exalted like a cedar in Libanus, and as a cypreſs-tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in Engaddi, and as a roſe-plant in Jericho; as a fair olive-tree in a pleaſant field, and grew up as a plane-tree by the water.

15 I gave a ſweet ſmell like cynamon, and aſpalathus, and I yielded a pleaſant odour like the beſt myrrh, as galbanum, and onyx, and ſweet ſtorax, and as the fume of frankincenſe in the tabernacle.

16 As the turpentine-tree I ſtretched out my branches,

branches, and my branches are the branches of honour and grace.

17 ¶ As the vine brought I forth pleaſant ſavour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore being eternal, am given to all my children, which are named of him.

19 Come unto me all ye that be deſirous of me, and fill yourſelves with my fruits.

20 For my memorial is ſweeter than honey, and mine inheritance than the honey-comb.

21 They that eat me ſhall yet be hungry, and they that drink me ſhall yet be thirſty.

22 He that obeyeth me ſhall never be confounded, and they that work by me, ſhall not do amiſs.

23 All theſe things are the book of the covenant of the moſt high God, *even* the law which Moſes commanded for an heritage unto the congregations of Jacob.

24 Fail not to be ſtrong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beſides him there is no other Saviour.

25 He filleth all things with his wiſdom, as Phiſon, and as Tigris in the time of the new fruits.

26 ¶ He maketh the underſtanding to abound like Euphrates, and as Jordan in the time of the harveſt.

27 He maketh the doctrine of knowledge ap-

pear as the light, and as Geon in the time of vintage.

28 The firſt man knew her not perfectly: no more ſhall the laſt find her out.

29 For her thoughts are more than the ſea, and her counſels profounder than the great deep.

30 I alſo came out as a brook from a river, and as a conduit into a garden.

31 I ſaid, I will water my beſt garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a ſea.

32 I will yet make doctrine to ſhine as the morning, and will ſend forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for myſelf only, but for all them that ſeek wiſdom.

## CHAP. XXV.

1. *What things are beautiful, and what hateful.* 13. *Nothing worſe than a wicked woman.*

IN three things, I was beautified, and ſtood up beautiful, both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three ſorts of men my ſoul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3 If

3 If thou haſt gathered nothing in thy youth, how canſt thou find any thing in thine age?

4 Oh how comely a thing is judgment for gray hairs, and for ancient men to know counſel!

5 Oh how comely is the wiſdom of old men, and underſtanding and counſel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: a man that hath joy of his children, and he that liveth to ſee the fall of his enemy.

8 Well is him that dwelleth with a wife of underſtanding, and that hath not ſlipped with his tongue, and that hath not ſerved a man more unworthy than himſelf.

9 Well is him that hath found prudence, and he that ſpeaketh in the ears of them that will hear.

10 O how great is he that findeth wiſdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord paſſeth all things for illumination: he that holdeth it, whereto ſhall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 ¶ [Give me] any plague, but the plague of the heart: and any wickedneſs, but the wickedneſs of a woman:

14 And

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a ſerpent, and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep houſe with a wicked woman.

17 The wickedneſs of a woman changeth her face, and darkeneth her countenance like ſackcloth.

18 Her huſband ſhall ſit among his neighbours: and when he heareth it, ſhall ſigh bitterly.

19 All wickedneſs is but little to the wickedneſs of a woman: let the portion of a ſinner fall upon her.

20 As the climbing of a ſandy way is to the feet of the aged, ſo is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and deſire her not for pleaſure.

22 A woman, if ſhe maintain her huſband, is full of anger, impudency, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance, and a wounded heart: a woman that will not comfort her huſband in diſtreſs, maketh weak hands, and feeble knees.

24 Of the woman came the beginning of ſin, and through her we all die.

25 Give the water no paſſage: neither a wicked woman liberty to gad abroad.

26 If

26 If ſhe go not as thou wouldſt have her, cut her off from thy fleſh, and give her a bill of divorce, and let her go.

## CHAP. XXVI.

*Of good and bad women.*

BLESSED is the man that hath a virtuous wife, for the number of his days ſhall be double.

2 A virtuous woman rejoiceth her huſband, and he ſhall fulfil the years of his life in peace.

3 A good wife is a good portion which ſhall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he ſhall at all times rejoice with a cheerful countenance.

5 There be three things which mine heart feareth: and for the fourth I was ſore afraid: the ſlander of a city, the gathering together of an unruly multitude, and a falſe accuſation: all theſe are worſe than death.

6 But a grief of heart and ſorrow, is a woman that is jealous over another woman, and a ſcourge of the tongue which communicateth withal.

7 An evil wife is a yoke ſhaken to and fro: he that hath hold of her, is as though he held a ſcorpion.

8 A drunken woman, and a gadder abroad, cauſeth great anger, and ſhe will not cover her own ſhame.

V. 1. *Bleſſed is the man that hath a virtuous wife, &c.* — A good wife and a good conſcience, are certainly the greateſt bleſſings of human life. But a man who has a wife given to jealouſy, or that is a ſcold, drunkard, goſſip, or falſe to her marriage vows, needs no greater plague. A woman's excellence conſiſts in diſcretion, modeſty, the care of her family, and love and reſpect for her huſband.

9 The

19 The whoredom of a woman may be known in her haughty looks, and eye-lids.

10 If thy daughter be ſhameleſs, keep her in ſtraitly, leſt ſhe abuſe herſelf through overmuch liberty.

11 Watch over an impudent eye: and marvel not if ſhe treſpaſs againſt thee.

12 She will open her mouth as a thirſty traveller, when he hath found a fountain: and drink of every water near her: by every hedge will ſhe ſit down, and open her quiver againſt every arrow.

13 The grace of a wife delighteth her huſband, and her diſcretion will fat his bones.

14 A ſilent and loving woman is a gift of the Lord, and there is nothing ſo much worth as a mind well inſtructed.

15 A ſhamefaced and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the ſun when it ariſeth in the high heaven: ſo is the beauty of a good wife in the ordering of her houſe.

17 As the clear light is upon the holy candleſtick: ſo is the beauty of the face in ripe age.

18 As the golden pillars are upon the ſockets of ſilver: ſo are the fair feet with a conſtant heart.

19 My ſon, keep the flower of thine age ſound: and give not thy ſtrength to ſtrangers.

20 When thou haſt gotten a fruitful poſſeſſion, through all the field, ſow it with thine own ſeed, truſting in the goodneſs of thy ſtock.

21 So thy race which thou leaveſt ſhall be magnified

magnified, having the confidence of their good deſcent.

22 An harlot ſhall be accounted as ſpittle: but a married woman is a tower againſt death to her huſband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A diſhoneſt woman contemneth ſhame: but an honeſt woman will reverence her huſband.

25 A ſhameleſs woman ſhall be counted as a dog: but ſhe that is ſhamefaced will fear the Lord.

26 A woman that honoureth her huſband, ſhall be judged wiſe of all: but ſhe that diſhonoureth him in her pride, ſhall be counted ungodly of all.

27 A loud crying woman, and a ſcold, ſhall be ſought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that ſuffereth poverty, and men of underſtanding that are not ſet by, and one that returneth from righteouſneſs to ſin, the Lord prepareth ſuch an one for a ſword.

29 A merchant ſhall hardly keep himſelf from doing wrong: and an huckſter ſhall not be freed from ſin.

## CHAP. XXVII.

1. *Of ſins in ſelling and buying.* 25. *He that diggeth a pit ſhall fall into it.*

MANY have ſinned for a ſmall matter: and he that ſeeketh for abundance will turn his eyes away.

2 As a nail ſticketh faſt between the joinings of the ſtones: ſo doth ſin ſtick cloſe between buying and ſelling.

3 Unleſs a man hold himſelf diligently in the fear of the Lord, his houſe ſhall ſoon be overthrown.

4 As when one ſifteth with a ſieve, the refuſe remaineth: ſo the filth of man in his talk.

5 The furnace proveth the potter's veſſels: ſo the trial of a man is in his reaſoning.

6 The fruit declareth if the tree have been dreſſed: ſo is the utterance of a conceit in the heart of man.

7 Praiſe no man before thou heareſt him ſpeak; for this is the trial of men.

8 If thou followeſt righteouſneſs, thou ſhalt obtain her, and put her on as a glorious long robe.

9 The birds will reſort unto their like: ſo will truth return unto them that practiſe in her.

10 As the lion lieth in wait for the prey: ſo ſin for them that work iniquity.

11 The diſcourſe of a godly man is always with wiſdom: but a fool changeth as the moon.

12 If thou be among the undiſcreet, obſerve the time: but be continually among men of underſtanding.

13 The diſcourſe of fools is irkſome, and their ſport is in the wantonneſs of ſin.

14 The talk of him that ſweareth much, maketh the hair ſtand upright: and their brawls make one ſtop his ears.

15 The ſtrife of the proud is blood-ſhedding, and their revilings are grievous to the ear.

16 Whoſo

16 Whoſo diſcovereth ſecrets, loſeth his credit; and ſhall never find friends to his mind.

17 Love thy friend, and be faithful unto him: but if thou bewrayeſt his ſecrets, follow no more after him.

18 For as a man hath deſtroyed his enemy: ſo haſt thou loſt the love of thy neighbour.

19 As one that letteth a bird go out of his hand, ſo haſt thou let thy neighbour go, and ſhalt not get him again.

20 Follow after him no more, for he is too far off; he is a roe eſcaped out of the ſnare.

21 As for a wound, it may be bound up; and after reviling, there may be reconcilement: but he that bewrayeth ſecrets, is without hope.

22 He that winketh with the eyes, worketh evil: and he that knoweth him, will depart from him.

23 When thou art preſent, he will ſpeak ſweetly, and will admire thy words: but at the laſt he will writhe his mouth, and ſlander thy ſayings.

24 I have hated many things, but nothing like him, for the Lord will hate him.

25 ¶ Whoſo caſteth a ſtone on high, caſteth it on his own head, and a deceitful ſtroke ſhall make wounds.

26 Whoſo diggeth a pit, ſhall fall therein: and he that ſetteth a trap, ſhall be taken therein.

27 He that worketh miſchief, it ſhall fall upon him, and he ſhall not know whence it cometh.

28 Mockery and reproach are from the proud: but vengeance as a lion ſhall lie in wait for them.

 29 They

29 They that rejoice at the fall of the righteous, ſhall be taken in the ſnare, and anguiſh ſhall conſume them before they die.

30 Malice and wrath, even theſe are abominations, and the ſinful man ſhall have them both.

## CHAP. XXVIII.

1. *Againſt revenge,* 8. *Quarrelling,* 10. *Anger,* 15. *And backbiting.*

HE that revengeth ſhall find vengeance from the Lord, and he will ſurely keep his ſins [in remembrance.]

2 Forgive thy neighbour the hurt that he hath done unto thee, ſo ſhall thy ſins alſo be forgiven when thou prayeſt.

3 One man beareth hatred againſt another, and doth he ſeek pardon from the Lord?

4 He ſheweth no mercy to a man, which is like himſelf: and doth he aſk forgiveneſs of his own ſins?

5 If he that is but fleſh nouriſh hatred, who will intreat for pardon of his ſins?

6 Remember thy end, and let enmity ceaſe; [remember] corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Higheſt, and wink at ignorance.

8 ¶ Abſtain from ſtrife, and thou ſhalt diminiſh thy ſins: for a furious man will kindle ſtrife.

9 A ſinful man diſquieteth friends, and maketh debate among them that be at peace.

10 ¶ As the matter of the fire is, ſo it burneth:

eth: and as a man's ſtrength is, ſo is his wrath; and according to his riches his anger riſeth; and the ſtronger they are which contend, the more they will be inflamed.

11 An haſty contention kindleth a fire: and an haſty fighting ſheddeth blood.

12 If thou blow the ſpark, it ſhall burn; if thou ſpit upon it, it ſhall be quenched: and both theſe come out of thy mouth.

13 Curſe the whiſperer, and double tongued: for ſuch have deſtroyed many that were at peace.

14 A backbiting tongue hath diſquieted many, and driven them from nation to nation; ſtrong cities hath it pulled down, and overthrown the houſes of great men.

15 ¶ A backbiting tongue hath caſt out virtuous women, and deprived them of their labours.

16 Whoſo hearkeneth unto it, ſhall never find reſt, and never dwell quietly.

17 The ſtroke of the whip maketh marks in the fleſh: but the ſtroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the ſword: but not ſo many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not paſſed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of braſs.

21 The death thereof is an evil death, the grave were better than it.

V. 13. *Curſe the whiſperer* — By curſing is meant abhorring as a deteſtable perſon, and deſerving of execration.

22 It

22 It ſhall not have rule over them that fear God, neither ſhall they be burnt with the flame thereof.

23 Such as forſake the Lord, ſhall fall into it, and it ſhall burn in them, and not be quenched; it ſhall be ſent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy poſſeſſion about with thorns, and bind up thy ſilver and gold:

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou ſlide not by it, leſt thou fall before him that lieth in wait.

## CHAP. XXIX.

1. *We muſt ſhew mercy, and lend;* 4. *but the borrower muſt not defraud the lender.* 9. *Of giving alms.*

HE that is merciful, will lend unto his neighbour; and he that ſtrengtheneth his hand, keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due ſeaſon.

3 Keep thy word, and deal faithfully with him, and thou ſhalt always find the thing that is neceſſary for thee.

4 ¶ Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiſs a man's

V. 1. *He that is merciful will lend unto his neighbour, &c.*—It is an undoubted truth, that no man was born for himſelf; and that if he has a larger ſhare of the bleſſings of this life than his neighbour, he ought to be the more benevolent to thoſe who have occaſion for his aſſiſtance; but above all things we are required to be juſt in all our dealings; and punctual in the performance of all our contracts and engagements.

hand;

hand; and for his neighbour's money he will ſpeak ſubmiſſively: but when he ſhould repay, he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he ſhall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cauſe: he payeth him with curſings and railings; and for honour, he will pay him diſgrace.

7 Many therefore have refuſed to lend, for other men's ill-dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor eſtate, and delay not to ſhew him mercy.

9 ¶ Help the poor for the commandments ſake, and turn him not away becauſe of his poverty.

10 Loſe thy money for thy brother and thy friend, and let it not ruſt under a ſtone to be loſt.

11 Lay up thy treaſure according to the commandments of the moſt High, and it ſhall bring thee more profit than gold.

12 Shut up alms in thy ſtore-houſes: and it ſhall deliver thee from all affliction.

13 It ſhall fight for thee againſt thine enemies, better than a mighty ſhield and ſtrong ſpear.

14 An honeſt man is ſurety for his neighbour: for he that is impudent will forſake him.

15 Forget not the friendſhip of thy ſurety: for he hath given his life for thee.

16 A ſinner will overthrow the good eſtate of his ſurety:

17 And

17 And he that is of an unthankful mind, will leave him [in danger] that delivered him.

18 Suretyſhip hath undone many of good eſtate, and ſhaken them as a wave of the ſea: mighty men hath it driven from their houſes, ſo that they wandered among ſtrange nations.

19 A wicked man tranſgreſſing the commandments of the Lord, ſhall fall into ſuretyſhip: and he that undertaketh, and followeth other men's buſineſs for gain, ſhall fall into ſuits.

20 Help thy neighbour according to thy power, and beware that thou thyſelf fall not into the ſame.

21 The chief thing for life is water, and bread, and clothing, and an houſe to cover ſhame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's houſe.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy houſe.

24 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth.

25 Thou ſhalt entertain, and feaſt, and have no thanks: moreover, thou ſhalt hear bitter words:

26 Come, thou ſtranger, and furniſh a table, and feed me of that thou haſt ready;

27 Give place, thou ſtranger, to an honourable man, my brother cometh to be lodged, and I have need of mine houſe.

28 Theſe things are grievous to a man of underſtanding:

derſtanding: the upbraiding of houſe-room, and reproaching of the lender.

## CHAP. XXX.

1. *It is good to correct our children,* 7. *and not indulge them too much.* 14. *Health is better than wealth.*

HE that loveth his ſon, cauſeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chaſtiſeth his ſon, ſhall have joy in him, and ſhall rejoice of him among his acquaintance.

3 He that teacheth his ſon, grieveth his enemy: and before his friends he ſhall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himſelf.

5 While he lived, he ſaw and rejoiced in him: and when he died, he was not ſorrowful.

6 He left behind him an avenger againſt his enemies, and one that ſhall requite kindneſs to his friends.

7 ¶ He that maketh too much of his ſon, ſhall bind up his wounds, and his bowels will be troubled at every cry.

8 An horſe not broken becometh head-ſtrong: and a child left to himſelf, will be wilful.

V. 1. *He that loveth his ſon, cauſeth him oft to feel the rod* —Childhood and youth, before the judgment is ſettled, and the mind rightly formed for the true perception of things, are apt to run into errors, follies, and extravagancies: and from an ignorance of the bad tendency of their actions, think themſelves right, and ſo become headſtrong and ungovernable. Parents and governors therefore, who from long experience know the bad conſequences of permitting youth to entertain principles, and habituate themſelves to evil practices, are to have a watchful eye over their young charge, and to ſtifle vicious habits even in their birth.

9 Cocker thy child, and he ſhall make thee afraid: play with him, and he will bring thee to heavineſs.

10 Laugh not with him, leſt thou have ſorrow with him, and leſt thou gnaſh thy teeth in the end.

11 Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the ſides while he is a child, leſt he wax ſtubborn, and be diſobedient unto thee, and ſo bring ſorrow to thine heart.

13 Chaſtiſe thy ſon and hold him to labour, leſt his lewd behaviour be an offence unto thee.

14 ¶ Better is the poor, being ſound and ſtrong of conſtitution, than a rich man that is afflicted in his body.

15 Health and good eſtate of body are above all gold, and a ſtrong body above infinite wealth.

16 There is no riches above a ſound body, and no joy above the joy of the heart.

17 Death is better than a bitter life, or continual ſickneſs.

18 Delicates poured upon a mouth ſhut up, are as meſſes of meat ſet upon a grave.

19 What good doeth the offering to an idol? for neither can it eat nor ſmell: ſo is he that is perſecuted of the Lord.

20 He ſeeth with his eyes, and groaneth, as an eunuch that embraceth a virgin, and ſigheth.

21 Give not over thy mind to heavineſs, and afflict not thyſelf in thine own counſel.

22 The gladneſs of the heart is the life of man,

man, and the joyfulneſs of a man prolongeth his days.

23 Love thine own ſoul, and comfort thy thy heart, remove ſorrow far from thee: for ſorrow hath killed many, and there is no profit therein.

24 Envy and wrath ſhorten the life, and carefulneſs bringeth age before the time.

25 A cheerful and good heart will have a care of his meat and diet.

## CHAP. XXXI.

1. *Of the deſire of riches.* 12. *Of moderation and exceſs in eating, or drinking wine.*

WATCHING for riches conſumeth the fleſh, and the care thereof driveth away ſleep.

2 Watching care will not let a man ſlumber, as a ſore diſeaſe breaketh ſleep.

3 The rich hath great labour in gathering riches together, and when he reſteth he is filled with his delicates.

4 The poor laboureth in his poor eſtate, and when he leaveth off he is ſtill needy.

5 He that loveth gold, ſhall not be juſtified, and he that followeth corruption, ſhall have enough thereof.

6 Gold hath been the ruin of many, and their deſtruction was preſent.

7 It is a ſtumbling-block unto them that ſacrifice unto it, and every fool ſhall be taken therewith.

8 Bleſſed is the rich that is found without blemiſh, and hath not gone after gold.

9 Who is he? and we will call him bleſſed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods ſhall be eſtabliſhed, and the congregation ſhall declare his alms.

12 ¶ If thou ſit at a bountiful table, be not greedy upon it, and ſay not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occaſion.

14 Stretch not thine hand whitherſoever it looketh, and thruſt it not with him into the diſh.

15 Judge of thy neighbour by thyſelf; and be diſcreet in every point.

16 Eat as it becometh a man, thoſe things which are ſet before thee; and devour not, leſt thou be hated.

17 Leave off firſt for manner's ſake; and be not inſatiable, leſt thou offend.

18 When thou ſitteſt among many, reach not thine hand out firſt of all.

19 A very little is ſufficient for a man well nurtured, and he fetcheth not his wind ſhort upon his bed.

20 Sound ſleep cometh of moderate eating,

he

he riſeth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an inſatiable man.

21 And if thou haſt been forced to eat, ariſe, go forth, vomit, and thou ſhalt have reſt.

22 My ſon, hear me, and deſpiſe me not, and at the laſt thou ſhalt find as I told thee: in all thy works be quick, ſo ſhall there no ſickneſs come unto thee.

23 Whoſo is liberal of his meat, men ſhall ſpeak well of him, and the report of his good houſe-keeping will be believed.

24 But againſt him that is a niggard of his meat, the whole city ſhall murmur, and the teſtimonies of his niggardneſs ſhall not be doubted of.

25 Shew not thy valiantneſs in wine, for wine hath deſtroyed many.

26 The furnace proveth the edge by dipping: ſo doth wine the hearts of the proud by drunkenneſs.

27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad.

28 Wine meaſurably drunk, and in ſeaſon, bringeth gladneſs of the heart, and cheerfulneſs of the mind.

29 But wine drunken with exceſs, maketh bitterneſs of the mind, with brawling and quarrelling.

30 Drunkenneſs increaſeth the rage of a fool till

till he offend; it diminiſheth ſtrength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth: give him no deſpiteful words, and preſs not upon him with urging him [to drink.]

## CHAP. XXXII.

1. *Of his duty that is chief or maſter in a feaſt.* 14. *Of the fear of God.* 18. *Of counſel.* 23. *Truſt not to any but to thyſelf, and to God.*

IF thou be made the maſter [of a feaſt] lift not thyſelf up, but be among them as one of the reſt, take diligent care for them, and ſo ſit down.

2 And when thou haſt done all thy office, take thy place, that thou mayeſt be merry with them, and receive a crown for thy well-ordering of the feaſt.

3 Speak thou that art the elder, for it becometh thee, but with ſound judgment, and hinder not muſic.

4 Pour not out words where there is a muſician, and ſhew not forth wiſdom out of time.

5 A concert of muſic in a banquet of wine, is as a ſignet of a carbuncle ſet in gold.

6 As a ſignet of an emerald ſet in a work of gold, ſo is the melody of muſic with pleaſant wine.

7 Speak, young man, if there be need of thee:

V. 1. *If thou be made the maſter [of a feaſt] lift not thyſelf up* — When a man is appointed a maſter of a feaſt, he is not to reckon himſelf on a foot with his gueſts, but rather as their ſervant, till he is gone through every part of his office, and placed all things in proper decorum: then indeed he may take his place, be merry with them, and receive the applauſe which his ſkill and care to pleaſe them deſerves.

and

and yet ſcarcely when thou art twice aſked.

8 Let thy ſpeech be ſhort, comprehending much in few words; be as one that knoweth, and yet holdeth his tongue.

9 If thou be among great man, make not thyſelf equal with them; and when ancient men are in place, uſe not many words.

10 Before the thunder goeth lightning, and before a ſhamefaced man ſhall go favour.

11 Riſe up betimes, and be not the laſt, but get thee home without delay.

12 There take thy paſtime, and do what thou wilt: but ſin not by proud ſpeech.

13 And for theſe things bleſs him that made thee, and hath repleniſhed thee with his good things.

14 ¶ Whoſo feareth the Lord will receive his diſcipline, and they that ſeek him early, ſhall find favour.

15 He that ſeeketh the law, ſhall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord, ſhall find judgment, and ſhall kindle juſtice as a light.

17 A ſinful man will not be reproved, but findeth an excuſe, according to his will.

18 ¶ A man of counſel will be conſiderate, but a ſtrange and proud man is not daunted with fear, even when of himſelf he hath done without counſel.

19 Do nothing without advice, and when thou haſt once done, repent not.

20 Go

20 Go not in a way wherein thou mayeſt fall, and ſtumble not among the ſtones.

21 Be not confident in a plain way,

22 And beware of thine own children.

23 In every good work truſt thy own ſoul, for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment, and he that truſteth in him, ſhall fare never the worſe.

## CHAP. XXXIII.

1. *The ſafety of him that feareth the Lord.* 7. *Times and ſeaſons are of God.*

THERE ſhall no evil happen unto him that feareth the Lord, but in temptation even again he will deliver him.

2 A wiſe man hateth not the law; but he that is an hypocrite therein, is as a ſhip in a ſtorm.

3 A man of underſtanding truſteth in the law, and the law is faithful unto him as an oracle.

4 Prepare what to ſay, and ſo thou ſhalt be heard: and bind up inſtruction, and then make anſwer.

5 The heart of the fooliſh is like a cart-wheel, and his thoughts are like a rolling axle-tree.

6 A ſtallion horſe is as a mocking friend, he neigheth under every one that ſitteth upon him.

7 ¶ Why doth one day excel another, when as all the light of every day in the year is of the ſun?

V. 1. *There ſhall no evil happen unto him that feareth the Lord, &c.*—A man who fears the Lord is ſufficiently ſecured againſt all poſſible evils: and he who makes the law the rule of his actions, needs no ſurer guide or better inſtruction. The fool is eaſily diſtinguiſhed from the wiſe man by his diſcourſe: the firſt always ſpeaks what comes uppermoſt; but the other weighs and conſiders what he has to ſay, and never returns an anſwer before he is thoroughly ſatisfied that it is proper.

8 By

8 By the knowledge of the Lord they were distinguished, and he altered seasons and feasts.

9 Some of them hath he made high days, and hallowed *them*, and some of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth.

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed, and brought low, and turned out of their places.

13 As the clay is in the potter's hand to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.

14 Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the most High, and there are two, and two, one against another.

16 I awaked up last of all, as one that gathereth after the grape-gatherers; by the blessing of the Lord I profited, and filled my wine-press like a gatherer of grapes.

17 Consider that I laboured not for myself only, but for all them that seek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy son and wife, thy brother

and

and friend, power over thee whilſt thou liveſt, and give not thy goods to another: leſt it repent thee, and thou intreat for the ſame again.

20 As long as thou liveſt and haſt breath in thee, give not thyſelf over to any.

21 For better it is that thy children ſhould ſeek to thee, than that thou ſhouldeſt ſtand to their courteſy.

22 In all thy works keep to thyſelf the pre-eminence, leave not a ſtain in thine honour.

23 At the time when thou ſhalt end thy days, and finiſh thy life, diſtribute thine inheritance.

24 Fodder, a wand, and burdens *are* for the aſs: and bread, correction, and work for a ſervant.

25 If thou ſet thy ſervant to labour, thou ſhalt find reſt: but if thou let him go idle, he ſhall ſeek liberty.

26 A yoke and a collar do bow the neck: ſo are tortures and torments for an evil ſervant.

27 Send him to labour that he be not idle: for idleneſs teacheth much evil.

28 Set him to work as is fit for him: if he be not obedient, put on more heavy fetters.

29 But be not exceſſive toward any, and without diſcretion do nothing.

30 If thou have a ſervant, let him be unto thee as thyſelf, becauſe thou haſt bought him with a price.

31 If thou have a ſervant, entreat him as a brother: for thou haſt need of him, as of thine own ſoul: if thou entreat him evil, and he run from thee, which way wilt thou go to ſeek him?

CHAP.

## CHAP. XXXIV.

1. *Of dreams.* 13. *The praiſe and bleſſing of them that fear the Lord.* 18. *The prayer of the poor innocent.*

THE hopes of a man void of underſtanding, are vain and falſe: and dreams lift up fools.

2 Whoſo regardeth dreams, is like him that catcheth at a ſhadow, and followeth after the wind.

3 The viſion of dreams is the reſemblance of one thing to another, even as the likeneſs of a face to a face.

4 Of an unclean thing, what can be cleanſed? and from that thing which is falſe, what truth can come?

5 Divinations, and ſoothſayings, and dreams are vain, and the heart fancieth as a woman's heart in travail.

6 If they be not ſent from the moſt High in thy viſitation, ſet not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their truſt in them.

8 The law ſhall be found perfect without lies: and wiſdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things: and he that hath much experience will declare wiſdom.

10 He that hath no experience, knoweth little: but he that hath travelled, is full of prudence.

V. 1. *The hopes of a man void of underſtanding are vain, &c.* — As dreams are no more than the ſporting of fancy, and the vagaries of the imagination, when the ſenſes are at reſt; he who pretends to prognoſticate either good or ill from them, dreams himſelf, and puts his confidence in that which hath nothing to ſupport it.

11 When I travelled, I ſaw many things, and I underſtand more than I can expreſs.

12 I was oft-times in danger of death: yet I was delivered becauſe of theſe things.

13 ¶ The ſpirit of thoſe that fear the Lord ſhall live, for their hope is in him that ſaveth them.

14 Whoſo feareth the Lord, ſhall not fear nor be afraid, for he is his hope.

15 Bleſſed is the ſoul of him that feareth the Lord: to whom doth he look? and who is his ſtrength?

16 For the eyes of the Lord are upon them that love him, he is their mighty protection and ſtrong ſtay, a defence from heat, and a cover from the ſun at noon, a preſervation from ſtumbling, and a help from falling.

17 He raiſeth up the ſoul, and lighteneth the eyes: he giveth health, life, and bleſſing.

18 ¶ He that ſacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjuſt men are not accepted.

19 The moſt High is not pleaſed with the offerings of the wicked; neither is he pacified for ſin, by the multitude of ſacrifices.

20 Whoſo bringeth an offering of the goods of the poor, doeth as one that killeth the ſon before his father's eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living, ſlayeth him: and he that defraudeth the labourer of his hire, is a bloodſhedder.

23 When one buildeth, and another pulleth down,

down, what profit have they then but labour?

24 When one prayeth, and another curſeth, whoſe voice will the Lord hear?

25 He that waſheth himſelf after the touching of a dead body, if he touch it again, what availeth his waſhing?

26 So is it with a man that faſteth for his ſins, and goeth again, and doeth the ſame: who will hear his prayer? or what doth his humbling profit him?

## CHAP. XXXV.

1. *Sacrifices pleaſing to God.* 14. *The prayer of the fatherleſs, of the widow, and of the humble in ſpirit.*

HE that keepeth the law, bringeth offerings enough: he that taketh heed to the commandment, offereth a peace-offering.

2 He that requiteth a good turn, offereth fine flour: and he that giveth alms, ſacrificeth praiſe.

3 To depart from wickedneſs is a thing pleaſing to the Lord, and to forſake unrighteouſneſs is a propitiation.

4 Thou ſhalt not appear empty before the Lord.

5 For all theſe things [are to be done] becauſe of the commandment.

6 The offering of the righteous maketh the altar fat, and the ſweet ſavour thereof *is* before the moſt High.

7 The ſacrifice of a juſt man is acceptable, and

V. 1. *He that keepeth the law, &c.* —That is, he is as acceptable to God as if he brought a multitude of offerings; for it is not the number of theſe, but the integrity of men's lives; not their incenſe, but their obedience, which God loves to be honoured by; for outward ſacrifices are only holy when they are joined with the inward ſacrifice of the heart.

the

the memorial thereof ſhall never be forgotten.

8 Give the Lord his honour with a good eye, and diminiſh not the firſt-fruits of thine hands.

9 In all thy gifts ſhew a cheerful countenance, and dedicate thy tithes with gladneſs.

10 Give unto the moſt High according as he hath enriched thee, and as thou haſt gotten, give with a cheerful eye.

11 For the Lord recompenſeth, and will give thee ſeven times as much.

12 Do not think to corrupt with gifts, for ſuch he will not receive: and truſt not to unrighteous ſacrifices, for the Lord is Judge, and with him is no reſpect of perſons.

13 He will not accept any perſon againſt a poor man, but will hear the prayer of the oppreſſed.

14 ¶ He will not deſpiſe the ſupplication of the fatherleſs: nor the widow when ſhe poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry againſt him that cauſeth them to fall?

16 He that ſerveth the Lord ſhall be accepted with favour, and his prayers ſhall reach unto the clouds.

17 The prayer of the humble pierceth the clouds, and till it come nigh, he will not be comforted: and will not depart till the moſt High ſhall behold to judge righteouſly, and execute judgment.

18 For the Lord will not be ſlack, neither will the Mighty be patient towards them, till

he

he have ſmitten in ſunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the ſceptre of the unrighteous;

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cauſe of his people, and made them to rejoice in his mercy.

20 Mercy is ſeaſonable in the time of affliction, as clouds of rain in the time of drought.

## CHAP. XXXVI.

1. *A prayer for the church againſt the enemies thereof:* 18. *A good heart and a froward.*

HAVE mercy upon us, O Lord God of all, and behold us:

2 And ſend thy fear upon all the nations that ſeek not after thee.

3 Lift up thy hand againſt the ſtrange nations, and let them ſee thy power.

4 As thou waſt ſanctified in us before them: ſo be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new ſigns, and make other ſtrange wonders: glorify thy hand, and thy right arm, that they may ſet forth thy wondrous works.

7 Raiſe up indignation, and pour out wrath: take away the adverſary, and deſtroy the enemy.

8 Make the time ſhort, remember the covenant, and let them declare thy wonderful works.

9 Let

9 Let him that eſcapeth be conſumed by the rage of the fire: and let them periſh that oppreſs the people.

10 Smite in ſunder the heads of the rulers of the heathen, that ſay, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Iſrael, whom thou haſt named thy firſt-born.

13 O be merciful unto Jeruſalem thy holy city, the place of thy reſt.

14 Fill Sion with thine unſpeakable oracles, and thy people with thy glory.

15 Give teſtimony unto thoſe that thou haſt poſſeſſed from the beginning, and raiſe up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord, hear the prayer of thy ſervants, according to the bleſſing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 ¶ The belly devoureth all meats, yet is one meat better than another.

19 As the palate taſteth divers kinds of veniſon: ſo doth an heart of underſtanding falſe ſpeeches.

20 A froward heart cauſeth heavineſs: but a man of experience will recompenſe him.

21 A woman will receive every man, yet is one daughter better than another.

22 The

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindneſs, meekneſs, and comfort in her tongue, then is not her huſband like other men.

24 He that getteth a wife, beginneth a poſſeſſion, a help like unto himſelf, and a pillar of reſt.

25 Where no hedge is, there the poſſeſſion is ſpoiled: and he that hath no wife, will wander up and down mourning.

26 Who will truſt a thief well appointed, that ſkippeth from city to city? ſo [who will believe] a man that hath no houſe, and lodgeth whereſoever the night taketh him?

## CHAP. XXXVII.

1. *How to know friends and counſellors.* 27. *Learn to refrain thine appetite.*

EVERY friend ſaith, I am his friend alſo: But there is a friend which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence cameſt thou in to cover the earth with deceit?

4 There is a companion which rejoiceth in the proſperity of a friend: but in the time of trouble will be againſt him.

5 There is a companion which helpeth his friend for the belly, and taketh up the buckler againſt the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every

7 Every counſeller extolleth counſel; but there is ſome that counſelleth for himſelf.

8 Beware of a counſeller, and know before what need he hath, (for he will counſel for himſelf) leſt he caſt the lot upon thee:

9 And ſay unto thee, Thy way is good: and afterward he ſtand on the other ſide, to ſee what ſhall befall thee.

10 Conſult not with one that ſuſpecteth thee: and hide thy counſel from ſuch as envy thee.

11 Neither conſult with a woman touching her of whom ſhe is jealous, neither with a coward in matters of war, nor with a merchant concerning exchange, nor with a buyer of ſelling, nor with an envious man of thankfulneſs, nor with an unmerciful man touching kindneſs, nor with the ſlothful for any work, nor with an hireling for a year of finiſhing work, nor with an idle ſervant of much buſineſs: Hearken not unto theſe in any matter of counſel.

12 But be continually with a godly man, whom thou knoweſt to keep the commandments of the Lord, whoſe mind is according to thy mind, and will ſorrow with thee, if thou ſhalt miſcarry.

13 And let the counſel of thine own heart ſtand: for there is no man more faithful unto thee than it.

14 For a man's mind is ſometimes wont to tell him more than ſeven watchmen, that ſit above in an high tower.

V. 8. *Leſt he caſt the lot upon thee, &c.*—'Tis conjectured, that the true reading of the Greek here ſhould be, leſt he caſt ſomething hard in thy way; that is, leſt he give thee ſome advice which may turn to thy hurt, or be an obſtruction to thy deſigns, inſtead of forwarding them.

15 And

15 And above all this, pray to the moſt High, that he will direct thy way in truth.

16 Let reaſon go before every enterpriſe, and counſel before every action.

17 The countenance is a ſign of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wiſe, and teacheth many, and yet is unprofitable to himſelf.

20 There is one that ſheweth wiſdom in words, and is hated: he ſhall be deſtitute of all food.

21 For grace is not given him from the Lord: becauſe he is deprived of all wiſdom.

22 Another is wiſe to himſelf, and the fruits of underſtanding are commendable in his mouth.

23 A wiſe man inſtructeth his people, and the fruits of his underſtanding fail not.

24 A wiſe man ſhall be filled with bleſſing, and all they that ſee him ſhall count him happy.

25 The days of the life of man may be numbered: but the days of Iſrael are innumerable.

26 A wiſe man ſhall inherit glory among his people, and his name ſhall be perpetual.

27 ¶ My ſon, prove thy ſoul in thy life, and ſee what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every ſoul pleaſure in every thing.

29 Be not unſatiable in any dainty thing, nor too greedy upon meats.

30 For exceſs of meats bringeth ſickneſs, and ſurfeiting will turn into choler.

31 By ſurfeiting have many periſhed: but he that taketh heed, prolongeth his life.

## CHAP. XXXVIII.

1. *Honour due to the phyſician, and why.* 16. *How to weep and mourn for the dead.*

HONOUR a phyſician with the honour due unto him, for the uſes which you may have of him: for the Lord hath created him.

2 For of the moſt High cometh healing, and he ſhall receive honour of the king.

3 The ſkill of the phyſician ſhall lift up his head: and in the ſight of great men he ſhall be in admiration.

4 The Lord hath created medicines out of the earth, and he that is wiſe will not abhor them.

5 Was not the water made ſweet with wood, that the virtue thereof might be known?

6 And he hath given men ſkill, that he might be honoured in his marvellous works.

7 With ſuch doth he heal [men] and taketh away their pains.

8 Of ſuch doth the apothecary make a confection; and of his works there is no end, and from him is peace over all the earth.

9 My ſon, in thy ſickneſs be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from ſin, and order thy hands aright, and cleanſe thy heart from all wickedneſs.

11 Give

11 Give a ſweet ſavour, and a memorial of fine flour: and make a fat offering, as not being.

12 Then give place to the phyſician, for the Lord hath created him: let him not go from thee, for thou haſt need of him.

13 There is a time when in their hands there is good ſucceſs.

14 For they ſhall alſo pray unto the Lord, that he would proſper that which they give, for eaſe and remedy to prolong life.

15 He that ſinneth before his maker, let him fall into the hand of the phyſician.

16 ¶ My ſon, let tears fall down over the dead, and begin to lament, as if thou hadſt ſuffered great harm thyſelf: and then cover his body according to the cuſtom, and neglect not his burial.

17 Weep bitterly, and make great moan, and uſe lamentation as he is worthy, and that a day or two, leſt thou be evil ſpoken of: and then comfort thyſelf for thy heavineſs.

18 For of heavineſs cometh death, and the heavineſs of the heart breaketh ſtrength.

19 In affliction alſo ſorrow remaineth: and the life of the poor is the curſe of the heart.

20 Take no heavineſs to heart: drive it away, and remember the laſt end.

21 Forget it not, for there is no turning

V. 15. *He that ſinneth before his Maker, let him fall, &c.*—Or, he that ſinneth grievouſly againſt God ſhall fall, &c. as ſome verſions have it; that is, ſhall be long and greatly afflicted with ſickneſs, ſo as to be almoſt continually under the hand of a phyſician.

again:

again: thou ſhalt not do him good, but hurt thyſelf.

22 Remember my judgment: for thine alſo ſhall be ſo; yeſterday for me, and to-day for thee.

23 When the dead is at reſt, let his remembrance reſt, and be comforted for him, when his ſpirit is departed from him.

24 The wiſdom of a learned man cometh by opportunity of leiſure: and he that hath little buſineſs, ſhall become wiſe.

25 How can he get wiſdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whoſe talk is of bullocks?

26 He giveth his mind to make furrows, and is diligent to give the kine fodder.

27 So every carpenter and work-maſter, that laboureth night and day: and they that cut and grave ſeals, and are diligent to make great variety, and give themſelves to counterfeit imagery, and watch to finiſh a work.

28 The ſmith alſo ſitting by the anvil, and conſidering the iron work, the vapour of the fire waſteth his fleſh, and he fighteth with the heat of the furnace the noiſe of the hammer and the anvil is ever in his ears, and his eyes look ſtill upon the pattern of the thing that he maketh; he ſetteth his mind to finiſh his work, and watcheth to poliſh it perfectly.

29 So doth the potter ſitting at his work, and turning the wheel about with his feet, who is alway carefully ſet at his work, and maketh all his work by number.

30 He

30 He faſhioneth the clay with his arm, and boweth down his ſtrength before his feet; he applieth himſelf to lead it over; and he is diligent to make clean the furnace.

31 All theſe truſt to their hands: and every one is wiſe in his work.

32 Without theſe cannot a city be inhabited: and they ſhall not dwell where they will, nor go up and down.

33 They ſhall not be ſought for in public counſel, nor ſit high in the congregation: they ſhall not ſit on the judges ſeat, nor underſtand the ſentence of judgment: they cannot declare juſtice and judgment, and they ſhall not be found where parables are ſpoken.

34 But they will maintain the ſtate of the world, and [all] their deſire is in the work of their craft.

## CHAP. XXXIX.

1. *A deſcription of him that is truly wiſe.* 12. *An exhortation to praiſe God for his works.*

BUT he that giveth his mind to the law of the moſt High, and is occupied in the meditation thereof, will ſeek out the wiſdom of all the ancient, and be occupied in prophecies.

2 He will keep the ſayings of the renowned men: and where ſubtil parables are, he will be there alſo.

3 He will ſeek out the ſecrets of grave ſentences, and be converſant in dark parables.

4 He ſhall ſerve among great men, and appear before princes: he will travel through ſtrange

ſtrange countries, for he hath tried the good and the evil among men.

5 He will give his heart to reſort early to the Lord that made him, and will pray before the moſt High, and will open his mouth in prayer, and make ſupplication for his ſins.

6 When the great Lord will, he ſhall be filled with the ſpirit of underſtanding: he ſhall pour out wiſe ſentences, and give thanks unto the Lord in his prayer.

7 He ſhall direct his counſel and knowledge, and in his ſecrets ſhall he meditate.

8 He ſhall ſhew forth that which he hath learned, and ſhall glory in the law of the covenant of the Lord.

9 Many ſhall commend his underſtanding, and ſo long as the world endureth, it ſhall not be blotted out, his memorial ſhall not depart away, and his name ſhall live from generation to generation.

10 Nations ſhall ſhew forth his wiſdom, and the congregation ſhall declare his praiſe.

11 If he die, he ſhall leave a greater name than a thouſand: and if he live, he ſhall increaſe it.

12 ¶ Yet have I more to ſay which I have thought upon, for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a roſe growing by the brook of the field:

14 And give ye a ſweet ſavour as frankincenſe, and flouriſh as a lily, ſend forth a ſmell,

and

and ſing a ſong of praiſe, bleſs the Lord in all his works:

15 Magnify his Name, and ſhew forth his praiſe with the ſongs of your lips, and with harps, and in praiſing him you ſhall ſay after this manner:

16 All the works of the Lord are exceeding good, and whatſoever he commandeth ſhall be *accompliſhed* in due ſeaſon.

17 And none may ſay, What is this? wherefore is that? for at time convenient they ſhall all be fought out: at his commandment the waters ſtood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatſoever pleaſeth him, and none can hinder when he will ſave.

19 The works of all fleſh are before him, and nothing can be hid from his eyes.

20 He ſeeth from everlaſting to everlaſting; and there is nothing wonderful before him.

21 A man need not to ſay, What is this? wherefore is that? for he hath made all things for their uſes.

22 His bleſſing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into ſaltneſs: ſo ſhall the heathen inherit his wrath.

24 As his ways are plain unto the holy, ſo are they ſtumbling-blocks unto the wicked.

25 For the good are good things created from the beginning: ſo evil things for ſinners.

26 The principal things for the whole uſe of man's

man's life, are water, fire, iron, and ſalt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All theſe things are for good to the godly: ſo to the ſinners they are turned into evil.

28 There be ſpirits that are created for vengeance, which in their fury lay on ſore ſtrokes, in the time of deſtruction they pour out their force, and appeaſe the wrath of him that made them.

29 Fire and hail, and famine and death, all theſe were created for vengeance;

30 Teeth of wild beaſts, and ſcorpions, ſerpents, and the ſword, puniſhing the wicked to deſtruction.

31 They ſhall rejoice in his commandment, and they ſhall be ready upon earth when need is, and when their time is come, they ſhall not tranſgreſs his word.

32 Therefore from the beginning I was reſolved, and thought upon theſe things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due ſeaſon.

34 So that a man cannot ſay, This is worſe than that: for in time they ſhall all be well approved.

35 And therefore praiſe ye the Lord with the whole heart and mouth, and bleſs the Name of the Lord.

V. 33. *All the works of the Lord are good, &c.*—However obſcure many of the works of the Almighty may appear to carnal and unregenerate men; yet thoſe who have known that the Lord is gracious, and taſted the word of eternal life, can truly ſay, The ways of the Lord are juſt altogether.

CHAP.

## CHAP. XL.

1. *Many miſeries in a man's life.* 17. *A virtuous wife and an honeſt friend rejoice the heart.*

GREAT travel is created for every man, and an heavy yoke is upon the ſons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death [trouble] their thoughts, and [cauſe] fear of heart;

3 From him that ſitteth on a throne of glory, unto him that is humbled in earth and aſhes;

4 From him that weareth purple, and a crown, unto *him that is clothed with a linen* frock.

5 Wrath and envy, trouble and unquietneſs, fear of death, and anger and ſtrife, and in the time of reſt upon his bed his night-ſleep do change his knowledge.

6 A little or nothing is his reſt, and afterwards he is in his ſleep, as in a day of keeping watch, troubled in the viſion of his heart, as if he were eſcaped out of a battle:

7 When all is ſafe, he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all fleſh, both man and beaſt, and that is ſeven-fold more upon ſinners.

9 Death and bloodſhed, ſtrife and ſword, calamities, famine, tribulation, and the ſcourge;

10 Theſe things are created for the wicked, and for their ſakes came the flood.

11 All things that are of the earth, ſhall turn to the earth again: and that which is of the waters doth return into the ſea.

12 All bribery and injuſtice ſhall be blotted out: but true dealing ſhall endure for ever.

13 The goods of the unjuſt ſhall be dried up like a river, and ſhall vaniſh with a noiſe like a great thunder in rain.

14 While he openeth his hand, he ſhall rejoice: ſo ſhall trangreſſors come to nought.

15 The children of the ungodly ſhall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water, and bank of a river, ſhall be pulled up before all graſs.

17 ¶ Bountifulneſs is as a moſt fruitful garden, and mercifulneſs endureth for ever.

18 To labour, and to be content with that a man hath, is a ſweet life: but he that findeth a treaſure is above them both.

19 Children, and the building of a city, continue a man's name: but a blameleſs wife is counted above them both.

20 Wine and muſic rejoice the heart: but the love of wiſdom is above them both.

21 The pipe and the pſaltery make ſweet melody: but a pleaſant tongue is above them both.

22 Thine eye deſireth favour and beauty: but more than both, corn while it is green.

23 A friend and companion never meet amiſs: but above both is a wife with her huſband.

24 Brethren

24 Brethren and help are againſt time of trouble: but alms ſhall deliver more than them both.

25 Gold and ſilver make the foot ſtand ſure: but counſel is eſteemed above them both.

26 Riches and ſtrength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to ſeek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My ſon, lead not a beggar's life; for better it is to die than to beg.

29 The life of him that dependeth on another man's table, is not to be counted for a life: for he polluteth himſelf with other men's meat, but a wiſe man well-nurtured will beware thereof.

30 Begging is ſweet in the mouth of the ſhameleſs: but in his belly there ſhall burn a fire.

## CHAP. XLI.

1. *The remembrance of death.* 14. *Wiſdom is to be uttered.* 16. *Of what things we ſhould be aſhamed.*

O Death, how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions, unto the man that hath nothing to vex him, and that hath proſperity in all things; yea, unto him that is yet able to receive meat!

V. 29. *For he polluteth himſelf with other men's meat, &c.* — That is, he expoſeth himſelf to contempt, and doth that which diſgraces him for the ſake of other men's meat: a wiſe man will avoid ſuch a ſhameful life.

2 O death,

2 O death, acceptable is thy ſentence unto the needy, and unto him whoſe ſtrength faileth, that is now in the laſt age, and is vexed with all things, and to him that deſpaireth, and hath loſt patience.

3 Fear not the ſentence of death, remember them that have been before thee, and that come after, for this is the ſentence of the Lord over all fleſh.

4 And why art thou againſt the pleaſure of the moſt High? there is no inquiſition in the grave, whether thou have lived ten, or an hundred, or a thouſand years.

5 The children of ſinners are abominable children, and they that are converſant in the dwelling of the ungodly.

6 The inheritance of ſinners children ſhall periſh, and their poſterity ſhall have a perpetual reproach.

7 The children will complain of an ungodly father, becauſe they ſhall be reproached for his ſake.

8 Wo be unto you, ungodly men, which have forſaken the law of the moſt high God: for if you increaſe, it ſhall be to your deſtruction.

9 And if you be born, you ſhall be born to a curſe: and if you die, a curſe ſhall be your portion.

10 All that are of the earth ſhall turn to earth again: ſo the ungodly ſhall go from a curſe to deſtruction.

11 The mourning of men is about their bodies:

dies: but an ill name of ſinners ſhall be blotted out.

12 Have regard to thy name: for that ſhall continue with thee above a thouſand great treaſures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 ¶ My children, keep diſcipline in peace: for wiſdom that is hid, and a treaſure that is not ſeen, what profit is in them both?

15 A man that hideth his fooliſhneſs, is better than a man that hideth his wiſdom.

16 ¶ Therefore be ſhamefaced according to my word: for it is not good to retain all ſhamefacedneſs, neither is it altogether approved in every thing.

17 Be aſhamed of whoredom before father or mother; and of a lie before a prince and a mighty man:

18 Of an offence before a judge and a ruler, of iniquity before a congregation and people, of unjuſt dealing before thy partner and friend:

19 And of theft in regard of the place where thou ſojourneſt, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat, and of ſcorning to give and take:

20 And of ſilence before them that ſalute thee, and to look upon an harlot:

21 And to turn away thy face from thy kinſman, or to take away a portion or a gift, or to gaze upon another man's wife:

22 Or to be over-buſy with his maid, and come

come not near her bed; or of upbraiding ſpeeches before friends: and after thou haſt given, ubbraid not:

23 Or of iterating and ſpeaking again that which thou haſt heard, and of revealing of ſecrets.

24 So ſhalt thou be truly ſhamefaced, and find favour before all men.

## CHAP. XLII.

1. *Whereof we ſhould not be aſhamed.* 15. *The works and greatneſs of God.*

OF theſe things be not thou aſhamed, and accept no perſon to ſin thereby:

2 Of the law of the moſt High, and his covenant, and of judgment to juſtify the ungodly:

3 Of reckoning with thy partners, and travellers, or of the gift of the heritage of friends:

4 Of exactneſs of balance and weights, or of getting much or little:

5 And of merchants indifferent ſelling, of much correction of children, and to make the ſide of an evil ſervant to bleed.

6 Sure keeping is good where an evil wife is, and ſhut up where many hands are.

7 Deliver all things in number and weight, and put all in writing that thou giveſt out, or receiveſt in.

8 Be not aſhamed to inform the unwiſe and fooliſh, and the extreme aged that contendeth with thoſe that are young: thus ſhalt thou be truly learned, and approved of all men living.

9 The

9 The father waketh for the daughter, when no man knoweth, and the care for her taketh away ſleep: when ſhe is young, leſt ſhe paſs away the flower of her age; and being married, leſt ſhe ſhould be hated:

10 In her virginity, leſt ſhe ſhould be defiled and gotten with child in her father's houſe; and having an huſband, leſt ſhe ſhould miſbehave herſelf; and when ſhe is married, leſt ſhe ſhould be barren.

11 Keep a ſure watch over a ſhameleſs daughter, leſt ſhe make thee a laughing-ſtock to thine enemies, and a by-word in the city, and a reproach among the people, and make thee aſhamed before the multitude.

12 Behold not every body's beauty, and ſit not in the midſt of women.

13 For from garments cometh a moth, and from women wickedneſs.

14 Better is the churliſhneſs of a man, than a courteous woman, a woman, *I ſay*, which bringeth ſhame and reproach.

15 ¶ I will now remember the works of the Lord, and declare the things that I have ſeen: in the words of the Lord are his works.

16 The ſun that giveth light, looketh upon all things: and the work thereof *is* full of the glory of the Lord.

V. 16. *The ſun that giveth light, looketh upon all, &c.*—This verſe is not accurately rendered: for the writer is not ſpeaking here of the ſun in particular; for he firſt ſpeaks of the univerſe in general, then of the heavens, and afterwards of the ſun, moon, and ſtars. The ſenſe of this verſe therefore is, that as the light of the ſun is ſeen through all the earth, ſo is the whole univerſe full of the majeſty of God.

17 The

17 The Lord hath not given power to the ſaints, to declare all his marvellous works, which the almighty Lord firmly ſettled, that whatſover is, might be eſtabliſhed for his glory.

18 He ſeeketh out the deep, and the heart, and conſidereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the ſigns of the world.

19 He declareth the things that are paſt, and for to come, and revealeth the ſteps of hidden things.

20 No thought eſcapeth him, neither any word is hidden from him.

21 He hath garniſhed the excellent works of his wiſdom, and he is from everlaſting to everlaſting; unto him may nothing be added, neither can he be diminiſhed, and he hath no need of any counſellor.

22 O how deſirable are all his works! and that a man may ſee even to a ſpark.

23 All theſe things live and remain for ever, for all uſes, and they are all obedient.

24 All things are double one againſt another: and he hath made nothing imperfect.

25 One thing eſtabliſheth the good of another: and who ſhall be filled with beholding his glory?

## CHAP. XLIII.

*The works of God in heaven, in earth, and in the ſea, are exceeding glorious and wonderful.*

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious ſhew;

2 The

2 The ſun when it appeareth, declaring at his riſing a marvellous inſtrument, the work of the moſt High.

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the ſun burneth the mountains three times more; breathing out fiery vapours, and ſending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it, and at his commandment it runneth haſtily.

6 He made the moon alſo to ſerve in her ſeaſon, for a declaration of times, and a ſign of the world.

7 From the moon is the ſign of feaſts, a light that decreaſeth in her perfection.

8 The month is called after her name, increaſing wonderfully in her changing, being an inſtrument of the armies above, ſhining in the firmament of heaven;

9 The beauty of heaven, the glory of the ſtars, an ornament giving light in the higheſt places of the Lord.

10 At the commandment of the Holy One, they will ſtand in their order, and never faint in their watches.

11 Look upon the rain-bow, and praiſe him that made it, very beautiful it is in the brightneſs thereof.

V. 2. *The ſun when it appeareth declaring at his riſing, &c.*—Some verſions render this clearer, the ſun alſo, a marvellous inſtrument, when it appeareth, declareth at his going out the work of the moſt High: that is, The very firſt ſight of the ſun in the morning, is an evidence of its being the work of God, and a wonderful inſtrument in his hand, which it is a further evidence of at its noon-day height.

12 It compaſſeth the heaven about with a glorious circle, and the hands of the moſt High have bended it.

13 By his commandment he maketh the ſnow to fall apace, and ſendeth ſwiftly the lightnings of his judgment.

14 Through this the treaſures are opened, and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hail-ſtones are broken ſmall.

16 At his ſight the mountains are ſhaken, and at his will the ſouth-wind bloweth.

17 The noiſe of the thunder maketh the earth to tremble: ſo doth the northern ſtorm, and the whirlwind: as birds flying, he ſcattereth the ſnow, and the falling down thereof is as the lighting of graſhoppers.

18 The eye marvelleth at the beauty of the whiteneſs thereof, and the heart is aſtoniſhed at the raining of it.

19 The hoar-froſt alſo as ſalt he poureth on the earth, and being congealed, it lieth on the top of ſharp ſtakes.

20 When the cold north-wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breaſt-plate.

21 It devoureth the mountains, and burneth the wilderneſs, and conſumeth the graſs as fire.

22 A preſent remedy of all is a miſt *coming ſpeedily*: a dew coming after heat, refreſheth.

23 By his counſel he appeaſeth the deep, and planteth iſlands therein.

24 They

24 They that ſail on the ſea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be ſtrange and wondrous works, variety of all kinds of beaſts, and whales created.

26 By him the end of them hath proſperous ſucceſs, and by his word all things conſiſt.

27 We may ſpeak much, and yet come ſhort: wherefore in ſum, he is all.

28 How ſhall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible, and very great, and marvellous is his power.

30 When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when you exalt him, put forth all your ſtrength, and be not weary; for you can never go far enough.

31 Who hath ſeen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than theſe be; for we have ſeen but a few of his works.

33 For the Lord hath made all things, and to the godly hath he given wiſdom.

## CHAP. XLIV.

*The praiſe of certain holy men.*

LET us now praiſe famous men, and our fathers that begat us.

V. 1. *Let us now praiſe famous men, &c.*—Next to the praiſe due to the Almighty for the wonders which are to be read in every part of the creation, we ſhould not forget the eulogiums of thoſe brave and famous men, whom God has made the inſtruments of his own glory, and the means of innumerable benefits to mankind. Their names and heroic actions are tranſmitted unto us, that we may honor their memories, and that the ſame may be handed down to the lateſt poſterity.

2 The

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counſel by their underſtanding, and declaring prophecies:

4 Leaders of the people by their counſels, and by their knowledge of learning meet for the people, wiſe and eloquent in their inſtructions.

5 Such as found out muſical tunes, and recited verſes in writing:

6 Rich men, furniſhed with ability, living peaceably in their habitations.

7 All theſe were honoured in their generations, and were the glory of their times.

8 There be of them that have left a name behind them, that their praiſes might be reported.

9 And ſome there be, which have no memorial, who are periſhed, as though they had never been, and are become as though they had never been born; and their children after them.

10 But theſe were merciful men, whoſe righteouſneſs hath not been forgotten.

11 With their ſeed ſhall continually remain a good inheritance, and their children are within the covenant.

12 Their ſeed ſtandeth faſt, and their children for their ſakes.

13 Their ſeed ſhall remain for ever, and their glory ſhall not be blotted out.

14 Their bodies are buried in peace, but their name liveth for evermore.

15 The people will tell of their wiſdom, and the

the congregation will ſhew forth their praiſe.

16 Enoch pleaſed the Lord, and was tranſlated, being an example of repentance to all generations.

17 Noah was found perfect and righteous in the time of wrath, he was taken in exchange [for the world] therefore was he left as a remnant unto the earth when the flood came.

18 An everlaſting covenant was made with him, that all fleſh ſhould periſh no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him:

20 Who kept the law of the moſt High, and was in covenant with him: he eſtabliſhed the covenant in his fleſh, and when he was proved, he was found faithful.

21 Therefore he aſſured him by an oath, that he would bleſs the nations in his ſeed, and that he would multiply him as the duſt of the earth, and exalt his ſeed as the ſtars, and cauſe them to inherit from ſea to ſea, and from the river unto the utmoſt part of the land.

22 With Iſaac did he eſtabliſh likewiſe [for Abraham his father's ſake] the bleſſing of all men, and the covenant,

23 And made it reſt upon the head of Jacob. He acknowleged him in his bleſſing, and gave him an heritage, and divided his portions, among the twelve tribes did he part them.

## CHAP. XLV.

1. *The praiſe of Moſes,* 6. *of Aaron,* 23. *and of Phinees.*

AND he brought out of him a merciful man, which found favour in the ſight of all fleſh, even

even Moſes beloved of God and men, whoſe memorial is bleſſed.

2 He made him like unto the glorious ſaints, and magnified him, ſo that his enemies ſtood in fear of him.

3 By his words he cauſed the wonders to ceaſe, and he made him glorious in the ſight of kings, and gave him a commandment for his people, and ſhewed him part of his glory.

4 He ſanctified him *in* his faithfulneſs, and meekneſs, and choſe him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life, and knowledge, that he might teach Jacob his covenants, and Iſrael his judgments.

6 ¶ He exalted Aaron an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlaſting covenant he made with him, and gave him the prieſthood among the people, he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory: and ſtrengthened him with rich garments, with breeches, with a long robe, and the ephod:

9 And he compaſſed him with pomegranates, and with many golden bells round about, that as he went there might be a ſound, and a noiſe made, that might be heard in the temple, for a memorial to the children of his people;

10 With an holy garment, with gold, and blue ſilk, and purple, the work of the embroiderer;

with

with a breaſt-plate of judgment, and with Urim and Thummim;

11 With twiſted ſcarlet, the work of the cunning workman, with precious ſtones, graven like ſeals, and ſet in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Iſrael.

12 He ſet a crown of gold upon the mitre, wherein was engraved, Holineſs, an ornament of honour, a coſtly work, the deſire of the eyes, goodly and beautiful.

13 Before him there was none ſuch, neither did ever any ſtranger put them on, but only his children, and his children's children perpetually.

14 Their ſacrifices ſhall be wholly conſumed, every day twice continually.

15 Moſes conſecrated him, and anointed him with holy oil: this was appointed unto him by an everlaſting covenant, and to his ſeed ſo long as the heavens ſhould remain, that they ſhould miniſter unto him, and execute the office of the prieſthood, and bleſs the people in his name.

16 He choſe him out of all men living to offer ſacrifices to the Lord; incenſe and a ſweet ſavour for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the ſtatutes of judgments, that he ſhould teach Jacob the teſtimonies, and inform Iſrael in his laws.

18 Strangers conſpired together againſt him, and maligned him in the wilderneſs, even the men

men that were of Dathan's and Abiron's ſide, and the congregation of Core with fury and wrath.

19 This the Lord ſaw, and it diſpleaſed him, and in his wrathful indignation were they conſumed: he did wonders upon them to conſume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the firſt-fruits of the increaſe; eſpecially, he prepared bread in abundance.

21 For they eat the ſacrifices of the Lord which he gave unto him and his ſeed.

22 Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himſelf is his portion and inheritance.

23 ¶ The third in glory is Phinees, the ſon of Eleazar, becauſe he had zeal in the fear of the Lord, and ſtood up with good courage of heart, when the people were turned back, and made reconciliation for Iſrael.

24 Therefore was there a covenant of peace made with him, that he ſhould be the chief of the ſanctuary, and of his people, and that he and his poſterity ſhould have the dignity of the prieſthood for ever.

25 According to the covenant made with David ſon of Jeſſe, of the tribe of Juda, that the inheritance of the king ſhould be to his poſterity alone: ſo the inheritance of Aaron ſhould alſo be unto his ſeed.

26 God give you wiſdom in your heart, to judge his people in righteouſneſs, that their good

good things be not abolished, and that their glory may endure for ever.

## CHAP. XLVI.

1. *The praise of Joshua*, 9. *of Caleb*. 13. *of Samuel*.

JESUS the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great, for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he when he did lift up his hands, and stretched out his sword against the cities?

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side, and the great Lord heard him.

6 And with hailstones of mighty power, he made the battle to fall violently upon the nations, and in the descent [of Beth-oron] he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the mighty One.

V. 1. *Jesus the son of Nave was valiant in the wars, and was the successor of Moses, &c.*—Joshua here called Jesus the son of Nave, was Israel's renowned general, and the worthy successor of Moses. He led the people forth to war, fought their battles, and settled them in their promised inheritance in the land of Canaan. What honour did the Almighty do him in the sight of his enemies, when, at his single words the sun's progress was stopped in the midst of the heavens, for a whole day, in order to give this noble warrior time to compleat his triumph over his vanquished enemies.

7 In the time of Moſes alſo, he did a work of mercy, he and Caleb the ſon of Jephunne; in that they withſtood the congregation, and withheld the people from ſin, and appeaſed the wicked murmuring.

8 And of ſix hundred thouſand people on foot, they two were preſerved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 ¶ The Lord gave ſtrength alſo unto Caleb, which remained with him unto his old age, ſo that he entered upon the high places of the land, and his ſeed obtained it for an heritage:

10 That all the children of Iſrael might ſee that it is good to follow the Lord.

11 And concerning the judges, every one by name, whoſe heart went not a whoring, nor departed from the Lord, let their memory be bleſſed.

12 Let their bones flouriſh out of their place, and let the name of them that were honoured, be continued upon their children.

13 ¶ Samuel the prophet of the Lord, beloved of his Lord, eſtabliſhed a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had reſpect unto Jacob.

15 By his faithfulneſs he was found a true prophet, and by his word he was known to be faithful in viſion.

16 He called upon the mighty Lord, when his enemies preſſed upon him on every ſide, when he offered the ſucking-lamb.

17 And the Lord thundered from heaven, and

with

with a great noiſe made his voice to be heard.

18 And he deſtroyed the rulers of the Tyrians, and all the princes of the Philiſtines.

19 And before his long ſleep, he made proteſtations in the ſight of the Lord, and his anointed; I have not taken any man's goods, ſo much as a ſhoe: and no man did accuſe him.

20 And after his death he propheſied, and ſhewed the king his end, and lift up his voice from the earth in prophecy, to blot out the wickedneſs of the people.

## CHAP. XLVII.

1. *The praiſe of Nathan,* 2. *of David,* 12. *of Solomon, his glory, and infirmities, &c.*

AND after him roſe up Nathan to propheſy, in the time of David.

2 ¶ As is the fat taken away from the peace-offering, ſo was David choſen out of the children of Iſrael.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the ſtone in the ſling, and beat down the boaſting of Goliath?

5 For he called upon the moſt high Lord, and he gave him ſtrength in his right hand to ſlay that mighty warrior, and ſet up the horn of his people.

V. 1. *And after him roſe up Nathan, &c.*—Nathan ſucceeded Samuel, and propheſied in the reign of David, who was ſelected from the people in his youth, to do great things for the honour of God, and his country's good.

6 So

6 So the people honoured him with ten thouſands, and praiſed him in the bleſſings of the Lord, in that he gave him a crown of glory.

7 For he deſtroyed the enemy on every ſide, and brought to nought the Philiſtines his adverſaries, and brake their horn in ſunder unto this day.

8 In all his works he praiſed the holy One moſt High with words of glory, with his whole heart he ſung ſongs, and loved him that made him.

9 He ſet ſingers alſo before the altar, that by their voices they might make ſweet melody, and daily ſing praiſes in their ſongs.

10 He beautified their feaſts, and ſet in order the ſolemn times, until the end, that they might praiſe his holy name, and that the temple might ſound from morning.

11 The Lord took away his ſins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Iſrael.

12 ¶ After him roſe up a wiſe ſon, and for his ſake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an houſe in his name, and prepare his ſanctuary for ever.

14 How wiſe waſt thou in thy youth, and as a flood filled with underſtanding!

15 Thy ſoul covered the whole earth, and thou filledſt it with dark parables.

16 Thy name went far unto the iſlands; and for thy peace thou waſt beloved.

17 The

17 The countries marvelled at thee for thy ſongs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Iſrael, thou didſt gather gold as tin, and didſt multiply ſilver as lead.

19 Thou didſt bow thy loins unto women, and by thy body thou waſt brought into ſubjection.

20 Thou didſt ſtain thy honour, and pollute thy ſeed: ſo that thou broughteſt wrath upon thy children, and waſt grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither ſhall any of his works periſh, neither will he aboliſh the poſterity of his elect, and the ſeed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus reſted Solomon with his fathers, and of his ſeed he left behind him Roboam, even the fooliſhneſs of the people, and one that had no underſtanding, who turned away the people through his counſel: there was alſo Jeroboam the ſon of Nebat, who cauſed Iſrael to ſin, and ſhewed Ephraim the way of ſin:

24 And their ſins were multiplied exceedingly, that they were driven out of the land.

25 For they ſought out all wickedneſs, till the vengeance came upon them.

V. 22. *The Lord will never leave off his mercy—neither will he aboliſh the poſterity of his elect*—This ſhews clearly, that though the Almighty puniſhes his people for their frequent revoltings from him, yet he will not utterly caſt them off, if they do not totally reject his mercies.

CHAP.

## CHAP. LXVIII.

1. *The praiſe of Elias,* 12. *of Elizeus,* 17. *and of Ezekias.*

THEN ſtood up Elias the prophet as fire, and his word burnt like a lamp.

2 He brought a ſore famine upon them, and by his zeal he diminiſhed their number.

3 By the word of the Lord he ſhut up the heaven, and alſo three times brought down fire.

4 O Elias, how waſt thou honoured in thy wondrous deeds! and who may glory like unto thee?

5 Who didſt raiſe up a dead man from death, and his ſoul from the place of the dead, by the word of the moſt High.

6 Who broughteſt kings to deſtruction, and honourable men from their bed.

7 Who heardeſt the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance.

8 Who anointed kings to take revenge, and prophets to ſucceed after him.

9 Who waſt taken up in a whirlwind of fire, and in a chariot of fiery horſes.

10 Who waſt ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the ſon, and to reſtore the tribes of Jacob.

11 Bleſſed are they that ſaw thee, and ſlept in love, for we ſhall ſurely live.

12 ¶ Elias it was, who was covered with a whirlwind: and Elizeus was filled with his ſpirit:

rit: whilſt he lived he was not moved *with the preſence* of any prince, neither could any bring him into ſubjection.

13 No word could overcome him, and after his death his body propheſied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their ſins, till they were ſpoiled, and carried out of their land, and were ſcattered through all the earth: yet there remained a ſmall people, and a ruler in the houſe of David:

16 Of whom, ſome did that which was pleaſing *to God*, and ſome multiplied ſins.

17 ¶ Ezekias fortified his city, and brought in water into the midſt thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and ſent Rabſaces, and lift up his hand againſt Sion, and boaſted proudly.

19 Then trembled their hearts and hands, and they were in pain as women in travail.

20 But they called upon the Lord which is merciful, and ſtretched out their hands towards him: and immediately the holy One heard them out of heaven, and delivered them by the miniſtry of Eſay.

21 He ſmote the hoſt of the Aſſyrians, and his angel deſtroyed them.

22 For Ezekias had done the thing that pleaſed the Lord, and was ſtrong in the ways of David his father, as Eſay the prophet, who was great

and

and faithful in his viſion, had commanded him.

23 In his time the ſun went backward, and he lengthened the king's life.

24 He ſaw by an excellent ſpirit what ſhould come to paſs at the laſt, and he comforted them that mourned in Sion.

25 He ſhewed what ſhould come to paſs for ever, and ſecret things or ever they came.

## CHAP. XLIX.

1. *The praiſe of Joſias,* 4. *of David, and Ezekias,* 6. *of Jeremy,* 8. *of Ezekiel,* 11. *Zorobabel, &c.*

THE remembrance of Joſias is like the compoſition of the perfume that is made by the art of the apothecary: it is ſweet as honey in all mouths, and as muſic at a banquet of wine.

2 He behaved himſelf uprightly in the converſion of the people, and took away the abominations of iniquity.

3 He directeth his heart unto the Lord, and in the time of the ungodly he eſtabliſhed the worſhip of God.

4 ¶ All except David, and Ezekias, and Joſias, were defective: for they forſook the law of the moſt High, *even* the kings of Judah failed.

5 Therefore he gave their power unto others, and their glory unto a ſtrange nation.

6 ¶ They burnt the choſen city of the ſanctuary, and made the ſtreets deſolate, according to the prophecy of Jeremias.

7 For they entreated him evil, who nevertheleſs was a prophet ſanctified in his mother's womb,

womb, that he might root out, and afflict, and deſtroy, and that he might build up alſo and plant.

8 ¶ It was Ezekiel who ſaw the glorious viſion, which was ſhewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under *the figure of* the rain, and directed them that went aright.

10 And of the twelve prophets, let the memorial be bleſſed, and let their bones flouriſh again out of their place: for they comforted Jacob, and delivered them by aſſured hope.

11 ¶ How ſhall we magnify Zorobabel? even he was a ſignet on the right hand.

12 So was Jeſus the ſon of Joſedec: who in their time builded the houſe, and ſet up an holy temple to the Lord, which was prepared for everlaſting glory.

13 And among the elect was Neemias, whoſe renown is great, who raiſed up for us the walls that were fallen, and ſet up the gates and the bars, and raiſed up our ruins again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a man born like unto Joſeph, a governor of his brethren, a ſtay of the people, whoſe bones were regarded of the Lord.

V. 10. *And of the twelve prophets, let the memorial be bleſſed, &c.*—He ſpeaks here of the twelve minor prophets, as they are called, whoſe prophecies complete the Old Teſtament canon. From the mention of theſe here, it ſeems evident, that the canon of the ſacred books was already made, when this tract of Eccleſiaſticus was compoſed, and the prophecies digeſted into one body; and the Old Teſtament was in the ſame order it now is, with reſpect to the prophetical writings at leaſt.

16 Sem and Seth were in great honour among men, and ſo was Adam above every living thing in the creation.

## CHAP. L.

1. *Of Simon, the ſon of Onias.* 22. *How the people were taught to praiſe God, and pray.* 27. *The concluſion.*

SIMON the high prieſt, the ſon of Onias, who in his life repaired the houſe again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortreſs of the wall about the temple.

3 In his days the ciſtern to receive water, being in compaſs as the ſea, was covered with plates of braſs.

4 He took care of the temple that it ſhould not fall, and fortified the city againſt beſieging.

5 How was he honoured in the midſt of the people, in his coming out of the ſanctuary?

6 He was as the morning ſtar in the midſt of a cloud, and as the moon at the full.

7 As the ſun ſhining upon the temple of the moſt High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roſes in the ſpring of the year, as lilies by the rivers of waters, and as the branches of the frankincenſe-tree, in the time of ſummer.

9 As fire and incenſe in the cenſer, and as a

V. 1. *Simon the high prieſt, the ſon of Onias, &c.*—We find in the Jewiſh hiſtory, two Simons ſons of Onias, both high prieſts; but at times very diſtant from each other, namely Simon the juſt, and he who with great zeal oppoſed Ptolemy Philopater's entrance into the ſanctuary.

veſſel

veſſel of beaten gold ſet with all manner of precious ſtones:

10 And as a fair olive-tree budding forth fruit, and as a cypreſs-tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holineſs honourable.

12 When he took the portions out of the prieſts hands, he himſelf ſtood by the hearth of the altar, compaſſed with his brethren round about, as a young cedar in Libanus, and as palm-trees compaſſed they him round about.

13 So were all the ſons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Iſrael.

14 And finiſhing the ſervice at the altar, that he might adorn the offering of the moſt high Almighty.

15 He ſtretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar, a ſweet-ſmelling ſavour unto the moſt high King of all.

16 Then ſhouted the ſons of Aaron, and ſounded the ſilver trumpets, and made a great noiſe to be heard, for a remembrance before the moſt High.

17 Then all the people together haſted, and fell down to the earth upon their faces to worſhip their Lord God Almighty the moſt High.

18 The ſingers alſo ſang praiſes with their voices,

voices, with great variety of ſounds was there made ſweet melody.

19 And the people beſought the Lord the moſt High by prayer before him that is merciful, till the ſolemnity of the Lord was ended, and they had finiſhed his ſervice.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Iſrael, to give the bleſſing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themſelves down to worſhip the ſecond time, that they might receive a bleſſing from the moſt High.

22 ¶ Now therefore bleſs ye the God of all, which only doth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulneſs of heart, and that peace may be in our days in Iſrael for ever:

24 That he would confirm his mercy with us, and deliver us at his time.

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that ſit upon the mountain of Samaria, and they that dwell amongſt the Philiſtines, and that fooliſh people that dwell in Sichem.

27 ¶ Jeſus the ſon of Sirach of Jeruſalem hath written in this book the inſtruction of underſtanding and knowledge, who out of his heart poured forth wiſdom.

28 Bleſſed is he that ſhall be exerciſed in theſe things, and he that layeth them up in his heart ſhall become wiſe.

29 For

29 For if he do them, he ſhall be ſtrong to all things: for the light of the Lord leadeth him, who giveth wiſdom to the godly. Bleſſed be the Lord for ever. Amen, amen.

## CHAP. LI.

*A prayer of Jeſus the ſon of Sirach.*

I Will thank thee, O Lord and King, and praiſe thee, O God, my Saviour, I do give praiſe unto thy name:

2 For thou art my defender and helper, and haſt preſerved my body from deſtruction, and from the ſnare of the ſlanderous tongue, and from the lips that forge lies, and haſt been mine helper againſt mine adverſaries:

3 And haſt delivered me according to the multitude of thy mercies, and greatneſs of thy name, from the teeth of them that were ready to devour me, and out of the hands of ſuch as ſought after my life, and from the manifold afflictions which I had:

4 From the choaking of fire on every ſide, and from the midſt of the fire which I kindled not:

5 From the depth of the belly of hell, from an unclean tongue, and from lying words:

6 By an accuſation to the king from an unrighteous tongue, my ſoul drew near even unto death, my life was near to the hell beneath.

7 They compaſſed me on every ſide, and there was no man to help me: I looked for the ſuccour of men, but there was none.

8 Then

8 Then thought I upon thy mercy, O Lord, and upon the acts of old, how thou deliverest ſuch as wait for thee, and ſaveſt them out of the hands of the enemies.

9 Then lifted I up my ſupplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praiſe thy name continually, and will ſing praiſe with thankſgiving; and ſo my prayer was heard.

12 For thou ſavedſt me from deſtruction, and deliveredſt me from the evil time: therefore will I give thanks, and praiſe thee, and bleſs thy name, O Lord.

13 When I was yet young, or ever I went abroad, I deſired wiſdom openly in my prayer.

14 I prayed for her before the temple, and will ſeek her out, even to the end.

15 Even from the flower, till the grape was ripe, hath my heart delighted in her: my foot went the right way, from my youth up ſought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, *therefore* will I aſcribe the glory unto him that giveth me wiſdom:

18 For I purpoſed to do after her, and ear-

V. 18. *For I purpoſed to do after her, &c.*—I determined not merely to ſtudy or talk about wiſdom, but to put it in practice, or direct my actions according to its dictates; and therefore I am not aſhamed of my life.

neſtly

neſtly I followed that which was good; ſo ſhall I not be confounded.

19 My ſoul hath wreſtled with her, and in my doings I was exact: I ſtretched forth my hands to the heaven above, and bewailed my ignorances of her:

20 I directed my ſoul unto her, and I found her in pureneſs: I have had my heart joined with her from the beginning, therefore ſhall I not be forſaken.

21 My heart was troubled in ſeeking her: therefore have I gotten a good poſſeſſion.

22 The Lord hath given me a tongue for my reward, and I will praiſe him therewith.

23 Draw near unto me you unlearned, and dwell in the houſe of learning.

24 Wherefore are you ſlow, and what ſay you of theſe things, ſeeing your ſouls are very thirſty?

25 I opened my mouth, and ſaid, Buy her for yourſelves without money.

26 Put your neck under the yoke, and let your ſoul receive inſtruction; ſhe is hard at hand to find.

27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much reſt.

28 Get learning with a great ſum of money, and get much gold by her.

29 Let your ſoul rejoice in his mercy, and be not aſhamed of his praiſe.

30 Work your work betimes, and in his time he will give you your reward.

THE

# THE BOOK OF BARUCH.

## CHAP. I.

*1. Baruch wrote a book in Babylon. 7. The Jews ſend money and the book to the brethren at Jeruſalem.*

AND theſe are the words of the book, which Baruch the ſon of Nerias, the ſon of Maaſias, the ſon of Sedecias, the ſon of Aſſadias, the ſon of Chelcias, wrote in Babylon,

*Baruch*—In the reign of Jehoiachim, king of Judah, while Jeremiah was in priſon, this prophet received orders from the Lord to ſet down in writing all the prophecies which he had writ till that time. He therefore ſent for Baruch the ſon of Neriah, of an illuſtrious birth, and of the tribe of Judah, who was his ſecretary while he lived, and dictated them by heart to him. Sometime after he ſent Baruch with directions to read them unto the people, who were then aſſembled in the temple. This coming to the king's ears, the book was brought to him, and after four or five pages of it had been read before him, he cut the book with a penknife, and flung it into the fire; at the ſame time he ordered ſome of his people to ſeize on Baruch and Jeremiah; but they were not to be found. God afterwards commanding Jeremiah once more to ſet down his prophecies in writing, Baruch wrote them as he repeated them; and the prophet added ſeveral others which were not inſerted in the former book.

V. 1. *And theſe are the words of the book which Baruch—wrote, &c.*—After Baruch has given us his own genealogy, he informs us of the preciſe time of his reading this book to the people, elders, and nobility, then reſiding in Babylon, and of what happened thereupon; namely, that the people were ſo affected by it, that they made a collection and ſent it, together with the book, to Jehoiakim.

2 In the fifth year, and in the ſeventh day of the month, what time as the Chaldeans took Jeruſalem, and burnt it with fire.

3 And Baruch did read the words of this book, in the hearing of Jechonias, the ſon of Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's ſons, and in the hearing of the elders, and of all the people, from the loweſt unto the higheſt, even of all them that dwelt at Babylon, by the river Sud.

5 Whereupon they wept, faſted, and prayed before the Lord.

6 They made alſo a collection of money, according to every man's power.

7 And they ſent it to Jeruſalem, unto Joachim the high prieſt, the ſon of Chelcias, ſon of Salom, and to the prieſts, and to all the people which were found with him at Jeruſalem.

8 At the ſame time, when he received the veſſels of the houſe of the Lord that were carried out of the temple, to return them into the land of Juda the tenth day of *the month* Sivan, *namely*, ſilver veſſels, which Sedecias the ſon of Joſias the king of Juda, had made,

9 After that Nabuchodonoſor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land from Jeruſalem, and brought them unto Babylon:

10 And they ſaid, Behold, we have ſent you money to buy you burnt-offerings, and ſin-offer-

ings, and incenſe, and prepare ye manna, and offer upon the altar of the Lord our God,

11 And pray for the life of Nabuchodonoſor king of Babylon, and for the life of Balthaſar his ſon, that their days may be upon earth as the days of heaven.

12 And the Lord will give us ſtrength, and lighten our eyes, and we ſhall live under the ſhadow of Nabuchodonoſor king of Babylon, and under the ſhadow of Balthaſar his ſon, and we ſhall ſerve them many days, and find favour in their ſight.

13 Pray for us alſo unto the Lord our God, for we have ſinned againſt the Lord our God; and unto this day the fury of the Lord, and his wrath is not turned from us.

14 And ye ſhall read this book which we have ſent unto you to make confeſſion in the houſe of the Lord, upon the feaſts and ſolemn days.

15 And ye ſhall ſay, To the Lord our God *belongeth* righteouſneſs, but unto us the confuſion of faces, as *it is come to paſs* this day unto them of Juda, and to the inhabitants of Jeruſalem,

16 And to our kings, and to our princes, and to our prieſts, and to our prophets, and to our fathers.

17 For we have ſinned before the Lord,

18 And diſobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly.

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this

preſent

preſent day, we have been diſobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evils cleaved unto us, and the curſe which the Lord appointed by Moſes his ſervant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to ſee* this day.

21 Nevertheleſs, we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he ſent unto us:

22 But every man followed the imagination of his own wicked heart, to ſerve ſtrange gods, and to do evil in the ſight of the Lord our God.

## CHAP. II.

*The prayer and confeſſion which the Jews at Babylon made, and ſent in that book unto the brethren at Jeruſalem.*

THEREFORE the Lord hath made good his word, which he pronounced againſt us, and againſt our judges that judged Iſrael, and againſt our kings, and againſt our princes, and againſt the men of Iſrael and Juda,

2 To bring upon us great plagues, ſuch as never happened under the whole heaven, as it came to paſs in Jeruſalem, according to the things that were written in the law of Moſes,

3 That a man ſhould eat the fleſh of his own ſon, and the fleſh of his own daughter.

V. 1. *Therefore the Lord hath made good his word, &c.*—Here begins the prayer and confeſſion which the Jews at Babylon had made for themſelves, and ſent to their brethren at Jeruſalem.

4 Moreover,

4 Moreover, he hath delivered them to be in ſubjection to all the kingdoms that are round about us, to be as a reproach and deſolation among all the people round about, where the Lord hath ſcattered them.

5 Thus we were caſt down and not exalted, becauſe we have ſinned againſt the Lord our God, and have not been obedient unto his voice.

6 To the Lord our God *appertaineth* righteouſneſs: but unto us and to our fathers open ſhame, as *appeareth* this day.

7 *For* all theſe plagues are come upon us, which the Lord hath pronounced againſt us.

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath ſet before us.

11 And now, O Lord God of Iſrael, that haſt brought thy people out of the land of Egypt with a mighty hand, and high arm, and with ſigns, and with wonders, and with great power, and haſt gotten thyſelf a name, as *appeareth* this day:

12 O Lord our God, we have ſinned, we have done ungodly, we have dealt unrighteouſly in all thine ordinances.

13 Let thy wrath turn from us: for we are but

a few

a few left among the heathen, where thou haſt ſcattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own ſake, and give us favour in the ſight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, becauſe Iſrael and his poſterity is called by thy name.

16 O Lord, look down from thy holy houſe, and conſider us; bow down thine ear, O Lord, to hear us.

17 Open thine eyes, and behold: for the dead that are in the graves, whoſe ſouls are taken from their bodies, will give unto the Lord neither praiſe nor righteouſneſs:

18 But the ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul will give thee praiſe and righteouſneſs, O Lord.

19 Therefore we do not make our humble ſupplication before thee, O Lord our God, for the righteouſneſs of our fathers, and of our kings.

20 For thou haſt ſent out thy wrath and indignation upon us, as thou haſt ſpoken by thy ſervants the prophets, ſaying,

21 Thus ſaith the Lord, Bow down your ſhoulders to ſerve the king of Babylon: ſo ſhall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord to ſerve the king of Babylon,

23 I will cauſe to ceaſe out of the cities of Juda, and from without Jeruſalem, the voice of

mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land ſhall be deſolate of inhabitants.

24 But we would not hearken unto thy voice, to ſerve the king of Babylon: therefore haſt thou made good the words that thou ſpakeſt by thy ſervants the prophets, namely, that the bones of our kings, and the bones of our fathers ſhould be taken out of their places.

25 And lo, they are caſt out to the heat of the day, and to the froſt of the night, and they died in great miſeries by famine, by ſword, and by peſtilence.

26 And the houſe which is called by thy name, (haſt thou laid waſte) as *it is to be ſeen* this day, for the wickedneſs of the houſe of Iſrael, and the houſe of Juda.

27 O Lord our God, thou haſt dealt with us after all thy goodneſs, and according to all that great mercy of thine;

28 As thou ſpeakeſt by thy ſervant Moſes, in the day when thou didſt command him to write thy law before the children of Iſrael, ſaying,

29 If ye will not hear my voice, ſurely this very great multitude ſhall be turned into a ſmall *number* among the nations where I will ſcatter them.

30 For I knew that they would not hear me, becauſe it is a ſtiff-necked people: but in the land of their captivities they ſhall remember themſelves,

31 And ſhall know that I am the Lord their God:

God: for I will give them an heart, and ears to hear.

32 And they ſhall praiſe me in the land of their captivity, and think upon my name,

33 And return from their ſtiff-neck, and from their wicked deeds: for they ſhall remember the way of their fathers, which ſinned before the Lord.

34 And I will bring them again into the land which I promiſed with an oath unto their fathers, Abraham, Iſaac, and Jacob, and they ſhall be lords of it: and I will increaſe them, and they ſhall not be diminiſhed;

35 And I will make an everlaſting covenant with them to be their God, and they ſhall be my people: and I will no more drive my people of Iſrael out of the land that I have given them.

## CHAP. III.

*The reſt of the prayer and confeſſion contained in that book which Baruch wrote, and ſent to Jeruſalem.*

O Lord Almighty, God of Iſrael, the ſoul in anguiſh, the troubled ſpirit crieth unto thee,

2 Hear, O Lord, and have mercy: for thou art merciful; and have pity upon us, becauſe we have ſinned before thee.

3 For thou endureſt for ever, and we periſh utterly.

4 O Lord Almighty, thou God of Iſrael, hear

V. 1. *O Lord Almighty, God of Iſrael, &c.* — The Jews in captivity proceed in their prayer and confeſſion begun in the preceeding chapter, in the bitterneſs of their anguiſh they pour out complaints and ſupplications to the Almighty, beſeeching him to regard their extreme affliction, and to bury in oblivion the iniquity of their fathers.

now

now the prayers of the dead Iſraelites, and of their children, which have ſinned before thee, and not hearkened unto the voice of thee their God: for the which cauſe theſe plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praiſe.

7 And for this cauſe thou haſt put thy fear in our hearts, to the intent that we ſhould call upon thy name, and praiſe thee in our captivity: for we have called to mind all the iniquity of our forefathers that ſinned before thee.

8 Behold, we are yet this day in our captivity, where thou haſt ſcattered us, for a reproach and a curſe, and to be ſubject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Iſrael, the commandments of life: give ear to underſtand wiſdom.

10 How happeneth it, Iſrael, that thou art in thine enemies land, that thou art waxen old in a ſtrange country, that thou art defiled with the dead,

11 That thou art counted with them that go down into the grave?

12 Thou haſt forſaken the fountain of wiſdom.

13 For if thou hadſt walked in the way of God, thou ſhouldeſt have dwelt in peace for ever.

14 Learn where is wiſdom, where is ſtrength,

where is underſtanding; that thou mayeſt know alſo where is length of days, and life, where is the light of the eyes, and peace.

15 Who hath found out her place? or who hath come into her treaſures?

16 Where are the princes of the heathen become, and ſuch as ruled the beaſts upon the earth;

17 They that had their paſtime with the fowls of the air, and they that hoarded up ſilver and gold, wherein men truſt, and made no end of their getting?

18 For they that wrought in ſilver, and were ſo careful, and whoſe works are unſearchable;

19 They are vaniſhed, and gone down to the grave, and others are come up in their ſteads.

20 Young men have ſeen light, and dwelt upon the earth: but the way of knowledge have they not known,

21 Nor underſtood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been ſeen in Theman.

23 The Agarenes that ſeek wiſdom upon earth, the merchants of Meran, and of Theman; the authors of fables, and ſearchers out of underſtanding: none of theſe have known the way of wiſdom, or remember her paths.

24 O Iſrael, how great is the houſe of God, and how large is the place of his poſſeſſion!

25 Great, and hath none end; high, and unmeaſurable.

26 There were the giants famous from the beginning, that were of ſo great ſtature, and ſo expert in war.

27 Thoſe did not the Lord chooſe, neither gave he the way of knowledge unto them.

28 But they were deſtroyed, becauſe they had no wiſdom, and periſhed through their own fooliſhneſs.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath gone over the ſea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things, knoweth her, and hath found her out with his underſtanding: he that prepared the earth for evermore, hath filled it with four-footed beaſts.

33 He that ſendeth forth light, and it goeth; calleth it again, and it obeyeth him with fear.

34 The ſtars ſhined in their watches, and rejoiced: when he calleth them, they ſay, Here we be; and ſo with cheerfulneſs they ſhewed light unto him that made them.

35 This is our God, and there ſhall none other be accounted of in compariſon of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his ſervant, and to Iſrael his beloved.

37 Afterward did he ſhew himſelf upon earth, and converſed with men.

CHAP.

## CHAP. IV.

*The book of commandments is that wiſdom which was commanded in the former chapter.*

THIS is the book of the commandments of God, and the law that endureth for ever: all they that keep it ſhall come to life; but ſuch as leave it ſhall die.

2 Turn thee, O Jacob, and take hold of it: walk in the preſence of the light thereof, that thou mayeſt be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a ſtrange nation.

4 O Iſrael, happy are we: for things that are pleaſing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Iſrael.

6 Ye were ſold to the nations, not for [your] deſtruction: but becauſe ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you, by ſacrificing unto devils, and not to God.

8 Ye have forgotten the everlaſting God that brought you up, and ye have grieved Jeruſalem that nurſed you.

9 For when ſhe ſaw the wrath of God coming upon you, ſhe ſaid, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning.

V. 1. *This is the book of the commandments of God, and the law that endureth for ever, &c.*—Baruch commends this book as containing God's everlaſting law; and that thoſe who obſerve it ſhall obtain life; but the tranſgreſſors of it, certain death. He therefore exhorts them to lay hold of it, that their minds may be illuminated thereby.

10 For

10 For I ſaw the captivity of my ſons and daughters which the Everlaſting brought upon them.

11 With joy did I nouriſh them; but ſent them away with weeping and mourning.

12 Let no man rejoice over me a widow, and forſaken of many, who for the ſins of my children am left deſolate: becauſe they departed from the law of God.

13 They knew not his ſtatutes, nor walked in the ways of his commandments, nor trod in the paths of diſcipline in his righteouſneſs.

14 Let them that dwell about Sion come, and remember ye the captivity of my ſons and daughters, which the Everlaſting hath brought upon them.

15 For he hath brought a nation upon them from far, a ſhameleſs nation, and of a ſtrange language, who neither reverenced old man, nor pitied child.

16 Theſe have carried away the dear-beloved children of the widow, and left her that was alone, deſolate with daughters.

17 But what can I help you?

18 For he that brought theſe plagues upon you, will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left deſolate.

20 I have put off the clothing of peace, and put upon me the ſackcloth of my prayer: I will cry unto the Everlaſting in my days.

21 Be

21 Be of good cheer, O my children; cry unto the Lord, and he ſhall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlaſting, that he will ſave you, and joy is come unto me from the holy One, becauſe of the mercy which ſhall ſoon come unto you from the Everlaſting, our Saviour.

23 For I ſent you out with mourning and weeping: but God will give you to me again with joy and gladneſs for ever.

24 Like as now the neighbours of Sion have ſeen your captivity; ſo ſhall they ſee ſhortly your ſalvation from our God, which ſhall come upon you with great glory, and brightneſs of the Everlaſting.

25 My children, ſuffer patiently the wrath that is come upon you from God: for thine enemy hath perſecuted thee; but ſhortly thou ſhalt ſee his deſtruction, and ſhalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God: for you ſhall be remembered of him that brought theſe things upon you.

28 For as it was your mind to go aſtray from God: ſo being returned, ſeek him ten times more.

29 For he that hath brought theſe plagues upon you, ſhall bring you everlaſting joy again with your ſalvation.

30 Take a good heart, O Jeruſalem: for he that

that gave thee that name, will comfort thee.

31 Miſerable are they that afflicted thee, and rejoiced at thy fall.

32 Miſerable are the cities which thy children ſerved: miſerable is ſhe that received thy ſons.

33 For as ſhe rejoiced at thy ruin, and was glad at thy fall; ſo ſhall ſhe be grieved for her own deſolation.

34 For I will take away the rejoicing of her great multitude, and her pride ſhall be turned into mourning.

35 For fire ſhall come upon her from the Everlaſting, long to endure; and ſhe ſhall be inhabited of devils for a great time.

36 O Jeruſalem, look about thee towards the eaſt, and behold the joy that cometh unto thee from God.

37 Lo, thy ſons come whom thou ſenteſt away, they come gathered together from the eaſt to the weſt, by the word of the holy One, rejoicing in the glory of God.

## CHAP. V.

1. *Jeruſalem is moved to rejoice,* 5. *and to behold their return out of captivity with glory.*

PUT off, O Jeruſalem, the garment of thy mourning and affliction, and put on the comelineſs of the glory that cometh from God for ever.

2 Caſt about thee a double garment of the righteouſneſs which cometh from God; and ſet a diadem on thine head, of the glory of the Everlaſting.

3 For

3 For God will ſhew thy brightneſs unto every country under heaven.

4 For thy name ſhall be called of God for ever, The peace of righteouſneſs, and the glory of God's worſhip.

5 ¶ Ariſe, O Jeruſalem, and ſtand on high, and look about toward the eaſt, and behold thy children gathered from the weſt unto the eaſt by the word of the holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of thy kingdom.

7 For God hath appointed that every high hill, and banks of long continuance ſhould be caſt down, and valleys filled up, to make even the ground, that Iſrael may go ſafely in the glory of God.

8 Moreover, even the woods, and every ſweet-ſmelling tree, ſhall overſhadow Iſrael by the commandment of God.

9 For God ſhall lead Iſrael with joy, in the light of his glory, with the mercy and righteouſneſs that cometh from him.

## ¶ The EPISTLE of JEREMY.

### CHAP. VI.

2. *The cauſe of their captivity is their ſin.* 3. *The place whereto they were carried is Babylon.*

A Copy of an epiſtle which Jeremy ſent unto them which were to be led captives into Babylon

Babylon by the king of the Babylonians, to certify them as it was commanded him of God.

2 ¶ Becauſe of the ſins which ye have committed before God, ye ſhall be led away captives into Babylon, by Nabuchodonoſor king of the Babylonians.

3 ¶ So when ye be come unto Babylon, ye ſhall remain there many years, and for a long ſeaſon, namely, ſeven generations: and after that, I will bring you away peaceably from thence.

4 Now ſhall ye ſee in Babylon gods of ſilver, and of gold, and of wood, borne upon ſhoulders, which cauſe the nations to fear.

5 Beware therefore that ye in no wiſe be like to ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them, and behind them, worſhipping them.

6 But ſay in your hearts, O Lord, we muſt worſhip thee.

7 For mine angel is with you, and I myſelf caring for your ſouls.

8 As for their tongue, it is poliſhed by the workman, and they themſelves are gilded and laid over with gold, yet are they but falſe, and cannot ſpeak.

9 And taking gold, as it were for a virgin that loves to go gay, they make crowns for the heads of their gods.

10 Sometimes alſo the prieſts convey from their gods gold and ſilver, and beſtow it upon themſelves.

11 Yea, they will give thereof to the common harlots, and deck them as men with garments

[being]

[being] gods of ſilver, and gods of gold, and wood.

12 Yet cannot theſe gods ſave themſelves from ruſt and moths, though they be covered with purple raiment.

13 They wipe their faces becauſe of the duſt of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him, holdeth a ſceptre, as though he were a judge of the country.

15 He hath alſo in his right hand a dagger, and an ax: but cannot deliver himſelf from war and thieves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a veſſel that a man uſeth, is nothing worth when it is broken; even ſo it is with their gods: when they be ſet up in the temple, their eyes be full of duſt, through the feet of them that come in.

18 And as the doors are made ſure on every ſide, upon him that offendeth the king, as being committed to ſuffer death; even ſo the prieſts make faſt their temples, with doors, with locks and bars, leſt *their gods* be ſpoiled with robbers.

19 They light them candles, yea, more than for themſelves, whereof they cannot ſee one.

20 They are as one of the beams of the temple, yet they ſay their hearts are gnawed upon by things creeping out of the earth, and when they eat them and their clothes, they feel it not.

21 Their faces are blacked through the ſmoke that comes out of the temple.

22 Upon their bodies and heads ſit bats, ſwallows, and birds, and the cats alſo.

23 By this ye may know that they are no gods: therefore fear them not.

24 Notwithſtanding the gold that is about them to make them beautiful, except they wipe off the ruſt, they will not ſhine: for neither when they were molten did they feel it.

25 The things wherein there is no breath, are bought for a moſt high price.

26 They are borne upon ſhoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They alſo that ſerve them are aſhamed: for if they fall to the ground at any time, they cannot riſe up again of themſelves: neither if one ſet them upright, can they move of themſelves: neither if they be bowed down, can they make themſelves ſtraight: but they ſet gifts before them, as unto dead men.

28 As for the things that are ſacrificed unto them, their prieſts ſell and abuſe: in like manner their wives lay up part thereof in ſalt; but unto the poor and impotent they give nothing of it.

29 Menſtruous women and women in childbed eat their ſacrifices: by theſe things ye may know that they are no gods: fear them not.

30 For how can they be called gods? becauſe women ſet meats before the gods of ſilver, gold, and wood.

31 And the prieſts ſit in their temples, having

their

their clothes rent, and their heads and beards ſhaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feaſt when one is dead.

33 The prieſts alſo take off their garments, and clothe their wives and children.

34 Whether it be evil that one doth unto them, or good, they are not able to recompenſe it: they can neither ſet up a king, nor put him down.

35 In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 They can ſave no man from death, neither deliver the weak from the mighty.

37 They cannot reſtore a blind man to his ſight, nor help any man in his diſtreſs.

38 They can ſhew no mercy to the widow, nor do good to the fatherleſs.

39 Their gods of wood, and which are overlaid with gold and ſilver, are like the ſtones that be hewn out of the mountain: they that worſhip them ſhall be confounded.

40 How ſhould a man then think and ſay that they are gods, when even the Chaldeans themſelves diſhonour them?

41 Who if they ſhall ſee one dumb that cannot ſpeak, they bring him and intreat Bel that he may ſpeak, as though he were able to underſtand.

42 Yet they cannot underſtand this themſelves,

ſelves, and leave them; for they have no knowledge.

43 The women alſo with cords about them, ſitting in the ways, burn bran for perfume: but if any of them, drawn by ſome that paſſeth by, lie with him, ſhe reproacheth her fellow, that ſhe was not thought as worthy as herſelf, nor her cord broken.

44 Whatſoever is done among them is falſe: how may it then be thought or ſaid that they are gods?

45 They are made of carpenters and goldſmiths: they can be nothing elſe than the workman will have them to be.

46 And they themſelves that made them can never continue long; how then ſhould the things that are made of them be gods?

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the prieſts conſult with themſelves where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither ſave themſelves from war nor from plague?

50 For ſeeing they be but of wood, and overlaid with ſilver and gold, it ſhall be known hereafter that they are falſe:

51 And it ſhall manifeſtly appear to all nations and kings, that they are no gods, but the works of men's hands, and that there is no work of God in them.

52 Who

52 Who then may not know that they are no gods?

53 For neither can they set up a king in the land, nor give rain unto men.

54 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away and escape; but they themselves shall be burnt asunder like beams.

56 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whose gold, and silver, and garments, wherewith they are clothed, they that are strong do take and go away withal: neither are they able to keep themselves.

59 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient.

61 In like manner, the lightning when it breaketh

breaketh forth is eaſy to be ſeen, and after the ſame manner the wind bloweth in every country.

62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

63 And the fire ſent from above to conſume hills and woods, doeth as it is commanded: but theſe are like unto them neither in ſhew nor power.

64 Wherefore it is neither to be ſuppoſed nor ſaid that they are gods, ſeeing they are able neither to judge cauſes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curſe nor bleſs kings.

67 Neither can they ſhew ſigns in the heavens among the heathen, nor ſhine as the ſun, nor give light as the moon.

68 The beaſts are better than they; for they can get under a covert and help themſelves.

69 It is then by no means manifeſt unto us that they are gods: therefore fear them not.

70 For as a ſcare-crow in a garden of cucumbers keepeth nothing: ſo are their gods of wood, and laid over with ſilver and gold.

71 And likewiſe their gods of wood, and laid over with ſilver and gold, are like to a white thorn in an orchard that every bird ſitteth upon;

upon; as alſo to a dead body that is caſt into the dark.

72 And you ſhall know them to be no gods, by the bright purple that rotteth upon them: and they themſelves afterwards ſhall be eaten, and ſhall be a reproach in the country.

73 Better therefore is the juſt man that hath none idols: for he ſhall be far from reproach.

THE

# THE SONG

## OF THE

# THREE HOLY CHILDREN.

Which followeth in the third chapter of DANIEL, after this place—*Fell down bound into the midſt of the burning fiery furnace.* That which followeth is not in the Hebrew, to wit, *And they walked*—unto theſe words, *Then Nebuchadnezzar, ver.* 24.

2. *Azarias his prayer and confeſſion in the flame.* 28. *The ſong of the three children in the furnace.*

AND they walked in the midſt of the fire praiſing God, and bleſſing the Lord.

*The ſong of the three holy children*—In the Latin Vulgate, which has been tranſlated from the Greek of Theodotion, the Septuagint tranſlation of the prophet Daniel having been long loſt, after the twenty-third verſe of the third chapter, between that and the twenty-fourth verſe, is added this ſong of the three children: but it was never received into the Jewiſh canon; and neither is, nor as appears, ever was extant in the Hebrew or Chaldee language.

V. 1. *And they walked in the midſt of the fire, praiſing God, &c.*—No ſooner were theſe three brethren fallen into the midſt of the fiery furnace, the flame of which was ſo furious that it deſtroyed thoſe who were appointed executioners of this tyrannic decree, but they immediately got on their feet; and by the aſſiſtance of an Angel, who was viſibly preſent to ſecure them from the fierceneſs of the fire, they not only retained the full uſe of their limbs, but the faculties of ſpeech and reaſon. Accordingly Azarias opens his mouth in the midſt of the fire with a prayer to God, in which he confeſſes the juſtice of the Almighty in puniſhing their nation for their innumerable tranſgreſſions of his law, and the repeated provocations which they had given him: when Azarias had finiſhed his prayer, finding that the fire

2 ¶ Then Azarias ſtood up and prayed on this manner, and opening his mouth in the midſt of the fire, ſaid,

3 Bleſſed art thou, O Lord God of our fathers: thy name is worthy to be praiſed and glorified for evermore.

4 For thou art righteous in all the things that thou haſt done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

5 In all the things which thou haſt brought upon us, and upon the holy city of our fathers, *even* Jeruſalem, thou haſt executed true judgment: for according to truth and judgment didſt thou bring all theſe things upon us, becauſe of our ſins.

6 For we have ſinned, and committed iniquity, departing from thee.

7 In all things have we treſpaſſed, and not obeyed thy commandments, nor kept them, neither done as thou haſt commanded us, that it might go well with us.

8 Wherefore all that thou haſt brought upon us, and every thing that thou haſt done to us, thou haſt done in true judgment.

9 And thou didſt deliver us into the hands of lawleſs enemies, moſt hateful forſakers *of God*, and to an unjuſt king, and the moſt wicked in all the world.

had no power to hurt or touch their bodies, they all three joined in a ſong of praiſe to the Almighty. This ſong is diverſified into a great number of particulars; and concludes with calling upon one another to bleſs and praiſe the Lord, not only for all his former mercies, but for their wonderful deliverance from the rage of the burning furnace.

10 And now we cannot open our mouths, we are become a ſhame and a reproach to thy ſervants, and to them that worſhip thee.

11 Yet deliver us not up wholly, for thy name's ſake, neither diſannul thou thy covenant:

12 And cauſe not thy mercy to depart from us, for thy beloved Abraham's ſake, for thy ſervant Iſaac's ſake, and for thy holy Iſrael's ſake;

13 To whom thou haſt ſpoken and promiſed, That thou wouldeſt multiply their ſeed as the ſtars of heaven, and as the ſand that lieth upon the ſea-ſhore.

14 For we, O Lord, are become leſs than any nation, and be kept under this day in all the world, becauſe of our ſins.

15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or ſacrifice, or oblation, or incenſe, or place to ſacrifice before thee, and to find mercy.

16 Nevertheleſs, in a contrite heart, and an humble ſpirit let us be accepted.

17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thouſands of fat lambs: ſo let our ſacrifices be in thy ſight this day, and *grant* that we may wholly go after thee: for they ſhall not be confounded that put their truſt in thee.

18 And now we follow thee with all our heart, we fear thee, and ſeek thy face.

19 Put us not to ſhame: but deal with us after thy loving-kindneſs, and according to the multitude of thy mercies.

20 Deliver

20 Deliver us alſo according to thy marvel lous works, and give glory to thy name, O Lord: and let all them that do thy ſervants hurt, be aſhamed;

21 And let them be confounded in all their power and might, and let their ſtrength be broken;

22 And let them know that thou art Lord, the only God, and glorious over the whole world.

23 And the king's ſervants that put them in, ceaſed not to make the oven hot with roſin, pitch, tow, and ſmall wood;

24 So that the flame ſtreamed forth above the furnace, forty and nine cubits.

25 And it paſſed through, and burnt thoſe Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven, together with Azarias and his fellows, and ſmote the flame of the fire out of the oven:

27 And made the midſt of the furnace, as it had been a moiſt whiſtling wind, ſo that the fire touched them not at all, neither hurt nor troubled them.

28 ¶ Then the three, as out of one mouth, praiſed, glorified, and bleſſed God in the furnace, ſaying,

29 Bleſſed art thou, O Lord God of our fathers; and to be praiſed and exalted above all for ever.

30 And bleſſed is thy glorious and holy name, and to be praiſed and exalted above all for ever.

31 Bleſſed art thou in the temple of thine holy

holy glory: and to be praiſed and glorified above all for ever.

32 Bleſſed art thou that beholdeſt the depths, and ſitteſt upon the cherubims: and to be praiſed and exalted above all for ever.

33 Bleſſed art thou on the glorious throne of thy kingdom: and to be praiſed and glorified above all for ever.

34 Bleſſed art thou in the firmament of heaven: and above all to be praiſed and glorified for ever.

35 O all ye works of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

36 O ye heavens, bleſs ye the Lord: praiſe and exalt him above all for ever.

37 O ye angels of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

38 O all ye waters that be above the heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

39 O all ye powers of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

40 O ye ſun and moon, bleſs ye the Lord: praiſe and exalt him above all for ever.

41 O ye ſtars of heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

42 O every ſhower and dew, bleſs ye the Lord: praiſe and exalt him above all for ever.

43 O all ye winds, bleſs ye the Lord: praiſe and exalt him above all for ever.

44 O ye fire and heat, bleſs ye the Lord: praiſe and exalt him above all for ever.

45 O ye winter and ſummer, bleſs ye the Lord:

Lord: praiſe and exalt him above all for ever.

46 O ye dews and ſtorms of ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever.

47 O ye nights and days, bleſs ye the Lord: praiſe and exalt him above all for ever.

48 O ye light and darkneſs, bleſs ye the Lord: praiſe and exalt him above all for ever.

49 O ye ice and cold, bleſs ye the Lord: praiſe and exalt him above all for ever.

50 O ye froſt and ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever.

51 O ye lightnings and clouds, bleſs ye the Lord: praiſe and exalt him above all for ever.

52 O let the earth bleſs the Lord: praiſe and exalt him above all for ever.

53 O ye mountains and little hills, bleſs ye the Lord: praiſe and exalt him above all for ever.

54 O all ye things that grow on the earth, bleſs ye the Lord: praiſe and exalt him above all for ever.

55 O ye fountains, bleſs ye the Lord: praiſe and exalt him above all for ever.

56 O ye ſeas and rivers, bleſs ye the Lord: praiſe and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe and exalt him above all for ever.

58 O all ye fowls of the air, bleſs ye the Lord: praiſe and exalt him above all for ever.

59 O all ye beaſts and cattle, bleſs ye the Lord: praiſe and exalt him above all for ever.

60 O ye children of men, bleſs ye the Lord: praiſe and exalt him above all for ever.

61 O Iſrael,

61 O Iſrael, bleſs ye the Lord: praiſe and exalt him above all for ever.

62 O ye prieſts of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

63 O ye ſervants of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

64 O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praiſe and exalt him above all for ever.

65 O ye holy and humble men of heart, bleſs ye the Lord: praiſe and exalt him above all for ever.

66 O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe and exalt him above all for ever: for he hath delivered us from hell, and ſaved us from the hand of death, and delivered us out of the midſt of the furnace *and* burning flame: even out of the midſt of the fire hath he delivered us.

67 O give thanks unto the Lord, becauſe he is gracious: for his mercy *endureth* for ever.

68 O all ye that worſhip the Lord, bleſs the God of gods, praiſe him, and give him thanks: for his mercy *endureth* for ever.

THE

# THE HISTORY

OF

# SUSANNA.

**Set apart from the beginning of Daniel, becauſe it is not in the Hebrew, as neither is the narration of Bel and the Dragon.**

16. *Two judges hide themſelves in the garden of Suſanna, in order to have their pleaſure of her.*

THERE dwelt a man in Babylon, called Joacim.

2 And he took a wife whoſe name was Suſan-

*The Hiſtory of Suſanna*—This Hiſtory is not in the Hebrew of the book of Daniel to which it hath been added in the Latin Vulgate, as tranſlated from the Greek of Theodotion. Many have looked upon it only as a pious fable, invented in order to give a ſample of a chaſte and faithful ſpouſe. And ſo not only deny it the quality of a divine Writing, but alſo of a true Hiſtory.

V. 1. *There dwelt a man in Babylon called Joacim* — In this hiſtory of Suſanna we have an account of her huſband's and her own family. She dwelt at Babylon, being carried there into captivity with her huſband. She was a woman of extraordinary beauty, and of as much piety and fear of God. The captive Jews who were then in Babylon uſed to aſſemble at Joacim's houſe, for the determination of their affairs, and every year they appointed two judges for the deciſion of ſuch difficulties as might ariſe with regard to themſelves, that they might not be obliged to have recourſe to heathens, in order to decide cauſes among the Iſraelites. This was doubtleſs a very proper meaſure; and had the actions of theſe judges been directed by virtue and juſtice, they would have have proved very ſerviceable to the ſons of Jacob. But alas! inſtead of being guided by ſuch worthy principles, they followed the dictates of their own luſt, and even attempted to take away the life of the innocent.

na,

na, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents alſo were righteous, and taught their daughter according to the law of Moſes.

4 Now Joacim was a great rich man, and had a fair garden joining unto his houſe, and to him reſorted the Jews: becauſe he was more honourable than all others.

5 The ſame year were appointed two of the ancients of the people to be judges, ſuch as the Lord ſpake of, that wickedneſs came from Babylon, from ancient judges, who ſeemed to govern the people.

6 Theſe kept much at Joacim's houſe: and all that had any ſuits in law came unto them.

7 Now when the people departed away at noon, Suſanna went into her huſband's garden to walk.

8 And the two elders ſaw her going in every day, and walking: ſo that their luſt was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember juſt judgments.

10 And albeit, they both were wounded with her love: yet durſt not one ſhew another his grief.

11 For they were aſhamed to declare their luſt, that they deſired to have to do with her.

12 Yet they watched diligently from day to day to ſee her.

13 And the one ſaid to the other, Let us now go home: for it is dinner-time.

14 So

14 So when they were gone out, they parted the one from the other, and turning back again, they came to the ſame place, and after they had aſked one another the cauſe, they acknowledged their luſt: then appointed they a time both together when they might find her alone.

15 And it fell out as they watched a fit time, ſhe went in as before, with two maids only, and ſhe was deſirous to waſh herſelf in the garden: for it was hot.

16 And there was no body there ſave the two elders, that had hid themſelves, and watched her.

17 Then ſhe ſaid to her maids, Bring me oil, and waſhing-balls, and ſhut the garden doors, that I may waſh me.

18 And they did as ſhe bade them, and ſhut the garden-doors, and went out themſelves at privy doors to fetch the things that ſhe had commanded them: but they ſaw not the elders, becauſe they were hid.

19 Now when the maids were gone forth, the two elders roſe up, and ran unto her, ſaying,

20 Behold the garden-doors are ſhut, that no man can ſee us, and we are in love with thee, therefore conſent to us, and lie with us.

21 If thou wilt not, we will bear witneſs againſt thee, that a young man was with thee: and therefore thou didſt ſend away thy maids from thee.

22 Then Suſanna ſighed, and ſaid, I am ſtraited on every ſide: for if I do this thing, it is death unto me: and if I do it not, I cannot eſcape your hands.

23 It is better for me to fall into your hands, and not to do it, than to ſin in the ſight of the Lord.

24 With that Suſanna cried with a loud voice: and the two elders cried out againſt her.

25 Then ran the one, and opened the garden door.

26 So when the ſervants of the houſe heard the cry in the garden, they ruſhed in at a privy-door, to ſee what was done unto her.

27 But when the elders had declared their matter, the ſervants were greatly aſhamed: for there was never ſuch a report made of Suſanna.

28 And it came to paſs the next day, when the people were aſſembled to her huſband Joacim, the two elders came alſo full of miſchievous imagination againſt Suſanna to put her to death;

29 And ſaid before the people, Send for Suſanna, the daughter of Chelcias, Joacim's wife: and ſo they ſent.

30 So ſhe came with her father and mother, her children, and all her kindred.

31 Now Suſanna was a very delicate woman, and beauteous to behold.

32 And theſe wicked men commanded to uncover her *face*, (for ſhe was covered) that they might be filled with her beauty.

33 Therefore her friends, and all that ſaw her, wept.

34 Then the two elders ſtood up in the midſt of the people, and laid their hands upon her head.

35 And

35 And ſhe weeping, looked up towards heaven: for her heart truſted in the Lord.

36 And the elders ſaid, As we walked in the garden alone, this woman came in with two maids, and ſhut the garden doors, and ſent the maids away.

37 Then a young man who there was hid, came unto her, and lay with her.

38 Then we that ſtood in a corner of the garden, ſeeing this wickedneſs, ran unto them.

39 And when we ſaw them together, the man we could not hold: for he was ſtronger than we, and opened the door, and leaped out.

40 But having taken this woman, we aſked who the young man was, but ſhe would not tell us: theſe things do we teſtify.

41 Then the aſſembly believed them, as thoſe that were the elders and judges of the people: ſo they condemned her to death.

42 Then Suſanna cried out with a loud voice, and ſaid, O everlaſting God, that knoweſt the ſecrets, and knoweſt all things before they be:

43 Thou knoweſt that they have borne falſe witneſs againſt me, and behold, I muſt die, whereas I never did ſuch things as theſe men have maliciouſly invented againſt me.

44 And the Lord heard her voice.

45 Therefore when ſhe was led to be put to death, the Lord raiſed up the holy ſpirit of a young youth, whoſe name was Daniel,

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them towards him,

him, and ſaid, What mean theſe words that thou haſt ſpoken?

48 So he ſtanding in the midſt of them, ſaid, Are ye ſuch fools, ye ſons of Iſrael, that without examination or knowledge of the truth, ye have condemned a daughter of Iſrael?

49 Return again to the place of judgment: for they have borne falſe witneſs againſt her.

50 Wherefore all the people turned again in haſte, and the elders ſaid unto him, Come, ſit down among us, and ſhew it us, ſeeing God hath given thee the honour of an elder.

51 Then ſaid Daniel unto them, Put theſe two aſide, one far from another, and I will examine them.

52 So when they were put aſunder one from another, he called one of them, and ſaid unto him, O thou that art waxen old in wickedneſs, now thy ſins which thou haſt committed aforetime, are come *to light*.

53 For thou haſt pronounced falſe judgment, and haſt condemned the innocent, and haſt let the guilty go free, albeit the Lord ſaith, The innocent and righteous ſhalt thou not ſlay.

54 Now then, if thou haſt ſeen her, tell me under what tree ſaweſt thou them companying together? who anſwered, Under a maſtick-tree.

55 And Daniel ſaid, Very well; thou haſt lied againſt thine own head; for even now the angel of God hath received the ſentence of God to cut thee in two.

56 So he put him aſide, and commanded to bring the other, and ſaid unto him, O thou ſeed

of

of Chanaan, and not of Juda, beauty hath deceived thee, and luſt hath perverted thine heart.

57 Thus have ye dealt with the daughters of Iſrael, and they for fear companied with you: but the daughter of Juda would not abide your wickedneſs.

58 Now therefore tell me under what tree didſt thou take them companying together? who anſwered, Under a holm-tree.

59 Then ſaid Daniel unto him, Well, thou haſt alſo lied againſt thine own head; for the angel of God waiteth with the ſword to cut thee in two, that he may deſtroy you.

60 With that all the aſſembly cried out with a loud voice, and praiſed God, who ſaveth them that truſt in him.

61 And they roſe againſt the two elders (for Daniel had convicted them of falſe witneſs by their own mouth)

62 And according to the law of Moſes, they did unto them in ſuch ſort as they malicioufly intended to do to their neighbour: and they put them to death. Thus the innocent blood was ſaved the ſame day.

63 Therefore Chelcias and his wife praiſed God for their daughter Suſanna, with Joacim her huſband, and all the kindred, becauſe there was no diſhoneſty found in her.

64 From that day forth was Daniel had in great reputation in the ſight of the people.

# The HISTORY of the DESTRUCTION

OF

# BEL and the DRAGON.

## Cut off from the End of Daniel.

19. *The fraud of Bel's prieſts is diſcovered by Daniel: he is preſerved in the den of lions,* 42. *and his enemies caſt into the ſame.*

AND king Aſtyages was gathered to his fathers, and Cyrus of Perſia received his kingdom.

2 And Daniel converſed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol, called Bel, and there was ſpent upon him every day twelve great meaſures of fine flour, and forty ſheep, and ſix veſſels of wine.

*The Hiſtory of the Deſtruction of Bel and the Dragon, &c.*—This hiſtory is wholly fabulous, and apocryphal; as will evidently appear by comparing it with the true narrative of Daniel, with regard to the real grounds of the malice and hatred which the great men of the Babyloniſh court had conceived againſt him, and which induces them to petition the king to have him thrown into the den of lions; for it will thence appear, that both narratives cannot be true: but as that in the canonical book of Daniel has never yet been diſputed, this muſt be deemed merely fabulous.

4 And

4 And the king worſhipped it, and went daily to adore it: but Daniel worſhipped his own God. And the king ſaid unto him, Why doſt not thou worſhip Bel?

5 Who anſwered and ſaid, Becauſe I may not worſhip idols made with hands, but the living God, who hath created the heaven and the earth, and hath ſovereignty over all fleſh.

6 Then ſaid the king unto him, Thinkeſt thou not that Bel is a living god? ſeeſt thou not how much he eateth and drinketh every day?

7 Then Daniel ſmiled, and ſaid, O king, be not deceived: for this is but clay within, and braſs without, and did never eat or drink any thing.

8 So the king was wroth, and called for his prieſts, and ſaid unto them, If ye tell me not who this is that devoureth theſe expences, ye ſhall die.

9 But if ye can certify me that Bel devoureth them, then Daniel ſhall die: for he hath ſpoken blaſphemy againſt Bel. And Daniel ſaid unto the king, Let it be according to thy word.

10 (Now the prieſts of Bel were threeſcore and ten, beſide their wives and children.) And the king went with Daniel to the temple of Bel.

11 So Bel's prieſts ſaid, Lo, we go out: but thou, O king, ſet on the meat, and make ready the wine, and ſhut the door faſt, and ſeal it with thine own ſignet;

12 And to-morrow when thou comeſt in, if

V. 4. *And the king worſhipped it, and went daily to adore it, &c.*—We here ſee a king ſo biggotted to the worſhip of a ſenſeleſs idol, that nothing ſhort of occular demonſtration will convince him of his error.

thou

thou findeſt not that Bel hath eaten up all, we will ſuffer death; or elſe Daniel, that ſpeaketh falſely againſt us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and conſumed thoſe things.

14 So when they were gone forth, the king ſet meats before Bel. Now Daniel had commanded his ſervants to bring aſhes, and thoſe they ſtrewed throughout all the temple, in the preſence of the king alone: then went they out, and ſhut the door, and ſealed it with the king's ſignet, and ſo departed.

15 Now in the night came the prieſts with their wives and children, (as they were wont to do,) and did eat and drink up all.

16 In the morning betime the king aroſe, and Daniel with him.

17 And the king ſaid, Daniel, are the ſeals whole? And he ſaid, Yea, O king, they be whole.

18 And as ſoon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 ¶ Then laughed Daniel, and held the king that he ſhould not go in, and ſaid, Behold now the pavement, and mark well whoſe footſteps are theſe.

20 And the king ſaid, I ſee the footſteps of men, women, and children. And then the king was angry,

21 And

21 And took the prieſts with their wives and children, who ſhewed him the privy doors, where they came in, and conſumed ſuch things as were upon the table.

22 Therefore the king ſlew them, and delivered Bel into Daniel's power, who deſtroyed him and his temple.

23 And in that ſame place there was a great dragon, which they of Babylon worſhipped.

24 And the king ſaid unto Daniel, Wilt thou alſo ſay that this is of braſs? lo, he liveth, he eateth and drinketh; thou canſt not ſay that he is no living god: therefore worſhip him.

25 Then ſaid Daniel unto the king, I will worſhip the Lord my God: for he is the living God.

26 But give me leave, O king, and I ſhall ſlay this dragon without ſword or ſtaff. The king ſaid, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did ſeethe them together, and made lumps thereof: this he put in the dragon's mouth, and ſo the dragon burſt in ſunder: and Daniel ſaid, Lo, theſe are the gods you worſhip.

28 When they of Babylon heard that, they took great indignation, and conſpired againſt the king, ſaying, The king is become a Jew, and he hath deſtroyed Bel, he hath ſlain the dragon, and put the prieſts to death.

29 So they came to the king, and ſaid, De-

V. 23. *And in that ſame place there was a great dragon, &c.*—The ſtory of the Dragon is much in the ſame taſte with that of Bel; and the iſſue of it proved what Daniel intended, namely, that the Almighty Creator of the world was the only object of divine worſhip.

liver us Daniel, or elſe we will deſtroy thee and thine houſe.

30 Now when the king ſaw that they preſſed him ſore; being conſtrained, he delivered Daniel unto them:

31 Who caſt him into the lions' den, where he was ſix days.

32 And in the den there were ſeven lions, and they had given them every day two carcaſes, and two ſheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord ſaid unto Habbacuc, Go, carry the dinner that thou haſt into Babylon unto Daniel, who is in the lions' den.

35 And Habbacuc ſaid, Lord, I never ſaw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his ſpirit ſet him in Babylon over the den.

37 And Habbacuc cried, ſaying, O Daniel, Daniel, take the dinner which God hath ſent thee.

38 And Daniel ſaid, Thou haſt remembered me, O God: neither haſt thou forſaken them that ſeek thee, and love thee.

39 So Daniel aroſe, and did eat: and the angel of the Lord ſet Habbacuc in his own place again immediately.

40 Upon

40 Upon the ſeventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was ſitting.

41 Then cried the king with a loud voice, ſaying, Great art thou, O Lord God of Daniel, and there is none other beſides thee.

42 ¶ And he drew him out, and caſt thoſe that were the cauſe of his deſtruction into the den: and they were devoured in a moment before his face.

V. 42. *And caſt thoſe that were the cauſe of his deſtruction into the den, &c.*—The king, on his being convinced of his error, was full of wrath: he conſidered theſe crafty prieſts as the peſts of ſociety, and therefore ordered them to be cut off from the land of the living.

THE

# THE PRAYER OF MANASSES King of Juda,

## When he was holden captive in Babylon.

O Lord, Almighty God of our fathers, Abraham, Iſaac, and Jacob, and of their righteous ſeed; who haſt made heaven and earth, with all the ornament thereof; who haſt bound the ſea by the word of thy commandment; who haſt ſhut up the deep, and ſealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majeſty of thy glory cannot be borne, and thine angry threatening towards ſinners is importable: but thy merciful promiſe is unmeaſurable and unſearchable;

*The prayer of Manaſſes king of Juda*—This prayer, though truly pious, and full of divine ſentiment, was never known to the ancient Jewiſh church. And it ſeems more likely to be the form of a prayer compoſed for the uſe of ſome great prince, who, conſcious of his own wickedneſs, repented of his ſins, and ſet himſelf to ſeek the Lord with his whole heart, as probably Manaſſes did when he was carried priſoner to Babylon, than a prayer actually made by himſelf. This at leaſt is the opinion of the learned concerning this compoſition.

ſearchable; for thou art the moſt high Lord, of great compaſſion, long-ſuffering, very merciful, and repenteſt of the evils of men. Thou, O Lord, according to thy great goodneſs haſt promiſed repentance and forgiveneſs to them that have ſinned againſt thee: and of thine infinite mercies haſt appointed repentance unto ſinners, that they may be ſaved. Thou therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, as to Abraham, and Iſaac, and Jacob, which have not ſinned againſt thee; but thou haſt appointed repentance unto me that am a ſinner: for I have ſinned above the number of the ſands of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are multiplied, and I am not worthy to behold and ſee the height of heaven, for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any releaſe: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have ſet up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beſeeching thee of grace. I have ſinned, O Lord, I have ſinned, and I acknowledge mine iniquities: wherefore, I humbly beſeech thee, forgive me, O Lord, forgive me, and deſtroy me not with mine iniquities. Be not angry with me for ever, by reſerving evil for me; neither condemn me into the lower parts of the earth. For thou art the God,

*even*

*even* the God of them that repent; and in me thou wilt ſhew all thy goodneſs: for thou wilt ſave me, that am unworthy, according to thy great mercy. Therefore I will praiſe thee for ever all the days of my life: for all the powers of the heavens do praiſe thee, and thine is the glory for ever and ever. Amen.

THE

# THE FIRST BOOK OF THE MACCABEES.

## CHAP. I.

14. *Antiochus gave leave to ſet up the faſhions of the Gentiles in Jeruſalem.* 22. *and ſpoiled it, &c.*

AND it happened, after that Alexander *ſon* of Philip the Macedonian, who came out of the land of Chettiim, had ſmitten Darius king of the Perſians and Medes, that he reigned in his ſtead the firſt over Greece,

*I. Maccabees*—The two following books are ſo called from Judas the ſon of Mattathias, ſurnamed Maccebeus or Aſmoneus, the latter being the name of the family. It was originally written in the Chaldee language, or that ſpoken by the Jews after their return from Babylon: in which language it was extant in St. Jerome's time. The author is not certainly known. This firſt book is an accurate and excellent hiſtory, and comes neareſt of any extant to the ſtile and manner of the ſacred hiſtorians. It contains the hiſtory of forty years from the reign of Antiochus Epiphanes to the death of Simon the high prieſt; that is, from the year of the world 3829 to 3869, namely 131 years before Chriſt. This book follows the Jewiſh æra: the following that of Alexandria, which begins ſix months after.

V. 1. *And it happened after that Alexander ſon of Philip, &c.*—By Greece is here meant the kingdoms of Syria and Egypt, ſo called by the Jews at that time, and not that properly called Greece in the Latin and Greek writers. By Chettiim is meant Macedonia and the ſmiting here mentioned relates to the battle of Arbella, in which Alexander gained a victory as got him Darius's kingdom.

2 And made many wars, and wan many ſtrong holds, and ſlew the kings of the earth,

3 And went through to the ends of the earth, and took ſpoils of many nations, inſomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up.

4 And he gathered a mighty ſtrong hoſt, and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after theſe things he fell ſick, and perceived that he ſhould die.

6 Wherefore he called his ſervants, ſuch as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and *then* died.

8 And his ſervants bare rule every one in his place.

9 And after his death they all put crowns *upon themſelves*, ſo did their ſons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus, *ſurnamed* Epiphanes, ſon of Antiochus the king, who had been an hoſtage at Rome, and he reigned in the hundred and thirty and ſeventh year of the kingdom of the Greeks.

11 In thoſe days went there out of Iſrael wicked men, who perſuaded many, ſaying, Let us go and make a covenant with the heathen that are round about us: for ſince we departed from them, we have had much ſorrow.

12 So this device pleaſed them well.

13 Then

13 Then certain of the people were ſo forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 ¶ Whereupon they built a place of exerciſe at Jeruſalem, according to the cuſtoms of the heathen:

15 And made themſelves uncircumciſed, and forſook the holy covenant, and joined themſelves to the heathen, and were ſold to do miſchief.

16 Now when the kingdom was eſtabliſhed before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms:

17 Wherefore he entered into Egyyt with a great multitude, with chariots, and elephants, and horſemen, and a great navy,

18 And made war againſt Ptolome king of Egypt: but Ptolome was afraid of him, and fled; and many were wounded to death.

19 Thus they got the ſtrong cities in the land of Egypt, and he took the ſpoils thereof.

20 And after that Antiochus had ſmitten Egypt, he returned again in the hundred forty and third year, and went up againſt Iſrael and Jeruſalem with a great multitude,

21 And entered proudly into the ſanctuary, and took away the golden altar, and the candle-ſtick of light, and all the veſſels thereof,

22 ¶ And the table of the ſhew-bread, and the pouring veſſels, and the vials, and the cen-

ſers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off.

23 He took alſo the ſilver and the gold, and the precious veſſels: alſo he took the hidden treaſures which he found.

24 And when he had taken all away, he went into his own land, having made a great maſſacre, and ſpoken very proudly.

25 Therefore there was great mourning in Iſrael, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and ſhe that ſat in the marriage-chamber, was in heavineſs.

28 The land alſo was moved for the inhabitants thereof, and all the houſe of Jacob was covered with confuſion.

29 And after two years fully expired, the king ſent his chief collector of tribute unto the cities of Juda, who came unto Jeruſalem with a great multitude;

30 And ſpake peaceable words unto them, but *all was* deceit: for when they had given him credence, he fell ſuddenly upon the city, and ſmote it very ſore, and deſtroyed much people of Iſrael.

31 And when he had taken the ſpoils of the city, he ſet it on fire, and pulled down the houſes and walls thereof on every ſide:

32 But

32 But the women and children took they captive, and poſſeſſed the cattle.

33 Then built they the city of David with a great and ſtrong wall, *and* with mighty towers, and made it a ſtrong hold for them.

34 And they put therein a ſinful nation, wicked men, and fortified *themſelves* therein.

35 They ſtored it alſo with armour and victuals, and when they had gathered together the ſpoils of Jeruſalem, they laid them up there, and ſo they became a ſore ſnare.

36 For it was a place to lie in wait againſt the ſanctuary, and an evil adverſary to Iſrael.

37 Thus they ſhed innocent blood on every ſide of the ſanctuary, and defiled it:

38 Inſomuch that the inhabitants of Jeruſalem fled becauſe of them: whereupon *the city* was made an habitation of ſtrangers, and became ſtrange to thoſe that were born in her, and her own children left her:

39 Her ſanctuary was laid waſte like a wilderneſs, her feaſts were turned into mourning, her ſabbaths into reproach, her honour into contempt.

40 As had been her glory, ſo was her diſhonour increaſed, and her excellency was turned into mourning.

41 Moreover, king Antiochus wrote to his whole kingdom, that all ſhould be one people,

42 And every one ſhould leave his laws: ſo all the heathen agreed according to the commandment of the king.

43 Yea, many alſo of the Iſraelites conſented

to

to his religion, and ſacrificed unto idols, and profaned the ſabbath.

44 For the king had ſent letters by meſſengers unto Jeruſalem and the cities of Juda, that they ſhould follow the ſtrange laws of the land,

45 And forbid burnt-offerings, and ſacrifice and drink-offerings in the temple; and that they ſhould profane the ſabbaths and feſtival days:

46 And pollute the ſanctuary, and holy people:

47 Set up altars and groves, and chapels of idols, and ſacrifice ſwine's fleſh, and unclean beaſts:

48 That they ſhould alſo leave their children uncircumciſed, and make their ſouls abominable with all manner of uncleanneſs and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whoſoever would not do according to the commandment of the king, *he ſaid*, he ſhould die.

51 In the ſelf-ſame manner wrote he to his whole kingdom, and appointed overſeers over all the people, commanding the cities of Juda to ſacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forſook the law, and ſo they committed evils in the land:

53 And drove the Iſraelites into ſecret places, even whereſoever they could flee for ſuccour.

54 Now the fifteenth day of *the month* Caſleu, in the hundred forty and fifth year, they ſet up the

the abomination of deſolation upon the altar, and built idol-altars throughout the cities of Juda, on every ſide;

55 And burnt incenſe at the doors of their houſes, and in the ſtreets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And whereſoever was found with any the book of the teſtament, or if any conſented to the law, the king's commandment was, that they ſhould put him to death.

58 Thus did they by their authority unto the Iſraelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month, they did ſacrifice upon the idol-altar which was upon the altar of God.

60 At which time, according to the commandment, they put to death certain women that had cauſed their children to be circumciſed.

61 And they hanged the infants about their necks, and rifled their houſes, and ſlew them that had circumciſed them.

62 Howbeit, many in Iſrael were fully reſolved and confirmed in themſelves, not to eat any unclean thing.

63 Wherefore they choſe rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: ſo then they died.

64 And there was very great wrath upon Iſrael.

CHAP.

## CHAP. II.

6. *Mattathias lamenteth the caſe of Jeruſalem:* 50. *he dieth, and inſtructeth his ſons, and maketh Judas Maccabeus general.*

IN thoſe days aroſe Mattathias *the ſon* of John, *the ſon* of Simeon, a prieſt of the ſons of Joarib from Jeruſalem, and dwelt in Modin.

2 And he had five ſons, Joannan called Caddis:

3 Simon called Thaſſi:

4 Judas who was called Maccabeus:

5 Eleazar called Avaran, and Jonathan, whoſe ſurname was Apphus.

6 And when he ſaw the blaſphemies that were committed in Juda and Jeruſalem,

7 He ſaid, Wo is me, wherefore was I born to ſee this miſery of my people, and of the holy city, and to dwell there when it was delivered into the hand of the enemy, and the ſanctuary into the hand of ſtrangers?

8 Her temple is become as a man without glory.

9 Her glorious veſſels are carried away into captivity, her infants are ſlain in the ſtreets, her young men with the ſword of the enemy.

10 What nation hath not had a part in *her* kingdom, and gotten of her ſpoils?

11 All her ornaments are taken away; of a free woman ſhe is become a bond-ſlave.

V. 11. *Of a free woman ſhe is become a bond-ſlave.* — Judea retained its freedom ſo far under the Macedonians by the favour of Alexander the Great, as to live according to its own laws and religious ceremonies; but was reduced quite to ſlavery under Antiochus.

12 And,

12 And behold, our ſanctuary, even our beauty and our glory, is laid waſte, and the Gentiles have profaned it.

13 To what end therefore ſhall we live any longer?

14 Then Mattathias and his ſons rent their clothes, and put on ſackcloth, and mourned very ſore.

15 In the mean while the king's officers, ſuch as compelled the people to revolt, came into the city Modin, to make them ſacrifice.

16 And when many of Iſrael came unto them, Mattathias alſo and his ſons came together.

17 Then anſwered the king's officers, and ſaid to Mattathias on this wiſe, Thou art a ruler, and an honourable and great man in this city, and ſtrengthened with ſons and brethren:

18 Now therefore come thou firſt, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda alſo, and ſuch as remain at Jeruſalem: ſo ſhalt thou and thy houſe be in the number of the king's friends, and thou and thy children ſhall be honoured with ſilver and gold, and many rewards.

19 Then Mattathias anſwered and ſpake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give conſent to his commandments:

20 Yet will I and my ſons and my brethren walk in the covenant of our fathers.

21 God

21 God forbid that we ſhould forſake the law and the ordinances:

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left ſpeaking theſe words, there came one of the Jews in the ſight of all to ſacrifice on the altar which was made at Modin, according to the king's commandment.

24 Which thing when Mattathias ſaw, he was inflamed with zeal, and his reins trembled, neither could he forbear to ſhew his anger according to judgment: wherefore he ran, and ſlew him upon the altar.

25 Alſo the king's commiſſioner, who compelled men to ſacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealouſly for the law of God, like as Phinees did unto Zambri the ſon of Salom.

27 And Mattathias cried throughout the city with a loud voice, ſaying, Whoſoever is zealous of the law, and maintaineth the covenants, let him follow me.

28 So he and his ſons fled into the mountains. and left all that ever they had in the city.

29 Then many that ſought after juſtice and judgment, went down into the wilderneſs to dwell there:

30 Both they and their children, and their wives, and their cattle, becauſe afflictions increaſed ſore upon them.

31 Now when it was told the king's ſervants,

and

and the hoſt that was at Jeruſalem, in the city of David, that certain men who had broken the king's commandment, were gone down into the ſecret places of the wilderneſs,

32 They purſued after them a great number, and having overtaken them, they camped againſt them, and made war againſt them on the ſabbath-day.

33 And they ſaid unto them, Let that which you have done hitherto, ſuffice; Come forth, and do according to the commandment of the king, and you ſhall live.

34 But they ſaid, We will not come forth, neither will we do the king's commandment, to profane the ſabbath-day.

35 So then they gave them the battle with all ſpeed.

36 Howbeit, they anſwered them not, neither caſt they a ſtone at them, nor ſtopped the places where they lay hid;

37 But ſaid, Let us die all in our innocency: heaven and earth ſhall teſtify for us, that you put us to death wrongfully.

31 So they roſe up againſt them in battle on the ſabbath, and they ſlew them, with their wives and children, and their cattle, to the number of a thouſand people.

39 Now when Mattathias and his friends underſtood hereof, they mourned for them right ſore.

40 And one of them ſaid to another, If we all do as our brethren have done, and fight not for our lives and laws againſt the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath-day, we will fight against him, neither will we die all, as our brethren that were murdered in the secret places.

42 Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution, joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars.

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call

51 Call to remembrance what acts our fathers did in their time, ſo ſhall ye receive great honour, and an everlaſting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteouſneſs?

53 Joſeph in the time of his diſtreſs kept the commandment, and was made lord of Egypt.

54 Phinees our father, in being zealous and fervent, obtained the covenant of an everlaſting prieſthood.

55 Jeſus for fulfilling the word, was made a judge in Iſrael.

56 Caleb for bearing witneſs before the congregation, received the heritage of the land.

57 David for being merciful, poſſeſſed the throne of an everlaſting kingdom.

58 Elias for being zealous and fervent for the law, was taken up into heaven.

59 Ananias, Azarias, and Miſael, by believing were ſaved out of the flame.

60 Daniel for his innocency was delivered from the mouth of lions.

61 And thus conſider ye throughout all ages, that none that put their truſt in him ſhall be overcome.

62 Fear not then the words of a ſinful man, for his glory ſhall be dung and worms.

63 To-day he ſhall be lifted up, and to-morrow he ſhall not be found, becauſe he is returned into his duſt, and his thought is come to nothing.

64 Wherefore ye, my ſons, be valiant, and

ſhew

ſhew yourſelves men in the behalf of the law, for by it ſhall you obtain glory.

65 And behold, I know that your brother Simon is a man of counſel, give ear unto him alway: he ſhall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and ſtrong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take alſo unto you, all thoſe that obſerve the law, and avenge ye the wrong of your people.

68 Recompenſe fully the heathen, and take heed to the commandments of the law.

69 So he bleſſed them, and was gathered to his fathers.

70 And he died in the hundred forty and ſixth year, and his ſons buried him in the ſepulchre of his fathers at Modin, and all Iſrael made great lamentation for him.

## CHAP. III.

1. *The valour and fame of Judas Maccabeus.* 10. *He overthroweth the forces of Samaria and Syria.*

THEN his ſon Judas, called Maccabeus, roſe up in his ſtead.

2 And all his brethren helped him, and ſo did all they that held with his father, and they fought with cheerfulneſs the battle of Iſrael.

3 So he gat his people great honour, and put on a breaſt-plate as a giant, and girt his warlike harneſs about him, and he made battles, protecting the hoſt with his ſword.

4 In

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 For he purſued the wicked, and ſought them out, and burnt up thoſe that vexed his people.

6 Wherefore the wicked ſhrunk for fear of him, and all the workers of iniquity were troubled, becauſe ſalvation proſpered in his hand.

7 He grieved alſo many kings, and made Jacob glad with his acts, and his memorial is bleſſed for ever.

8 Moreover, he went through the cities of Juda, deſtroying the ungodly out of them, and turning away wrath from Iſrael:

9 So that he was renowned unto the utmoſt part of the earth, and he received unto him ſuch as were ready to periſh.

10 ¶ Then Apollonius gathered the Gentiles together, and a great hoſt out of Samaria, to fight againſt Iſrael.

11 Which thing when Judas perceived, he went forth to meet him, and ſo he ſmote him, and ſlew him: many alſo fell down ſlain, but the reſt fled.

12 Wherefore Judas took their ſpoils, and Apollonius' ſword alſo, and therewith he fought all his life long.

13 Now when Seron a prince of the army of Syria heard ſay, that Judas had gathered unto him a multitude and company of the faithful, to go out with him to war;

14 He ſaid, I will get me a name and honour in the kingdom, for I will go fight with Judas and them that are with him, who deſpiſe the king's commandment.

15 So

15 So he made him ready to go up, and there went with him a mighty hoſt of the ungodly to help him, and to be avenged of the children of Iſrael.

16 And when he came near to the going up of Bethoron, Judas went forth to meet him with a ſmall company.

17 Who when they ſaw the hoſt coming to meet them, ſaid unto Judas, How ſhall we be able, being ſo few, to fight againſt ſo great a multitude *and* ſo ſtrong, ſeeing we are ready to faint with faſting all this day?

18 Unto whom Judas anſwered, It is no hard matter for many to be ſhut up in the hands of a few; and with *the God of* heaven, it is all one to deliver with a great multitude; or a ſmall company.

19 For the victory of battle ſtandeth not in the multitude of an hoſt, but ſtrength cometh from heaven.

20 They come againſt us in much pride and iniquity to deſtroy us, and our wives and children, and to ſpoil us:

21 But we fight for our lives, and our laws.

22 Wherefore the Lord himſelf will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as ſoon as he had left off ſpeaking, he leapt ſuddenly upon them, and ſo Seron and his hoſt was overthrown before him.

24 And they purſued them from the going down of Bethoron unto the plain, where were ſlain about eight hundred men of them; and the

the reſidue fled into the land of the Philiſtines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread to fall upon the nations round about them:

26 Inſomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard theſe things, he was full of indignation: wherefore he ſent, and gathered together all the forces of his realm, *even* a very ſtrong army.

28 He opened alſo his treaſure, and gave his ſoldiers pay for a year, commanding them to be ready whenſoever he ſhould need them.

29 Neverthelefs, when he ſaw that the money of his treaſure failed, and that the tributes in the country were ſmall, becauſe of the diſſenſion and plague which he had brought upon the land, in taking away the laws which had been of old time;

30 He feared that he ſhould not be able to bear the charges any longer, nor to have ſuch gifts to give ſo liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Peſia, there to take the tributes of the countries, and to gather much money.

32 So he left Lyſias a noble man, and one of the blood-royal, to overſee the affairs of the king, from the river Euphrates, unto the borders of Egypt:

33 And to bring up his ſon Antiochus, until he came again.

34 Moreover,

34 Moreover, he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as alſo concerning them that dwelt in Juda and Jeruſalem:

35 *To wit*, that he ſhould ſend an army againſt them, to deſtroy and root out the ſtrength of Iſrael, and the remnant of Jeruſalem, and to take away their memorial from that place;

36 And that he ſhould place ſtrangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch his royal city, the hundred forty and ſeventh year; and having paſſed the river Euphrates, he went through the high countries.

38 Then Lyſias choſe Ptolome the *ſon* of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he ſent forty thouſand *foot*-men, and ſeven thouſand horſemen, to go into the land of Juda, and to deſtroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus, in the plain country.

41 And the merchants of the country hearing the fame of them, took ſilver and gold very much, with ſervants, and came into the camp to buy the children of Iſrael for ſlaves: a power alſo of Syria, and of the land of the Philiſtines, joined themſelves unto them.

42 Now when Judas and his brethren ſaw that miſeries

miſeries were multiplied, and that the forces did encamp themſelves in their borders, (for they knew how the king had given commandment to deſtroy the people, and utterly aboliſh them)

43 They ſaid one to another, Let us reſtore the decayed eſtate of our people, and let us fight for our people and the ſanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and aſk mercy and compaſſion.

45 Now Jeruſalem lay void as a wilderneſs, there was none of her children that went in, or out: the ſanctuary alſo was trodden down, and aliens kept the ſtrong hold: the heathen had their habitation in that place, and joy was taken from Jacob, and the pipe with the harp ceaſed.

46 Wherefore the Iſraelites aſſembled themſelves together, and came to Maſpha, over-againſt Jeruſalem; for in Maſpha was the place where they prayed aforetime in Iſrael.

47 Then they faſted that day, and put on ſackcloth, and caſt aſhes upon their heads, and rent their clothes:

48 And laid open the book of the law, wherein the heathen had ſought to paint the likeneſs of their images.

49 They brought alſo the prieſts garments, and the firſt-fruits, and the tithes: and the Nazarites they ſtirred up, who had accompliſhed their days.

50 Then they cried with a loud voice toward

heaven, ſaying, What ſhall we do with theſe, and whither ſhall we carry them away?

51 For thy ſanctuary is trodden down and profaned, and thy prieſts are in heavineſs, and brought low.

52 And lo, the heathen are aſſembled together againſt us to deſtroy us: what things they imagine againſt us, thou knoweſt.

53 How ſhall we be able to ſtand againſt them, except thou, *O God*, be our help?

54 Then ſounded they with trumpets, and cried with a loud voice.

55 And after this, Judas ordained captains over the people, *even* captains over thouſands, and over hundreds, and over fifties, and over tens.

56 But as for ſuch as were building houſes, or had betrothed wives, or were planting vineyards, or were fearful, thoſe he commanded that they ſhould return, every man to his own houſe, according to the law.

57 So the camp removed, and pitched upon the ſouth ſide of Emmaus.

58 And Judas ſaid, Arm yourſelves, and be valiant men, and ſee that ye be in readineſs againſt the morning, that ye may fight with theſe nations that are aſſembled together againſt us, to deſtroy us and our ſanctuary.

59 For it is better for us to die in battle, than to behold the calamities of our people, and our ſanctuary.

60 Nevertheleſs, as the will *of God* is in heaven, ſo let him do.

CHAP.

## CHAP. IV.

6. *Judas defeateth the plot,* 14. *and forces of Gorgias, and ſpoileth their tents, &c.*

THEN took Gorgias five thouſand *foot*-men, and a thouſand of the beſt horſemen, and removed out of the camp by night;

2 To the end he might ruſh in upon the camp of the Jews, and ſmite them ſuddenly: and the men of the fortreſs were his guides.

3 Now when Judas heard thereof, he himſelf removed, and the valiant men with him, that he might ſmite the king's army which was at Emmaus,

4 While as yet the forces were diſperſed from the camp.

5 In the mean ſeaſon came Gorgias by night into the camp of Judas: and when he found no man there, he ſought them in the mountains: for he ſaid, Theſe fellows flee from us.

6 But as ſoon as it was day, Judas ſhewed himſelf in the plain with three thouſand men, who nevertheleſs had neither armour nor ſwords to their minds.

7 And they ſaw the camp of the heathen, that it was ſtrong and well harneſſed, and compaſſed round about with horſemen; and theſe were expert of war.

8 Then ſaid Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their aſſault.

9 Remember how our fathers were delivered in the

the red ſea, when Pharaoh purſued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and deſtroy this hoſt before our face this day:

11 That ſo all the heathen may know that there is One, who delivereth and ſaveth Iſrael.

12 Then the ſtrangers lift up their eyes, and ſaw them coming over-againſt them.

13 Wherefore they went out of the camp to battle, but they that were with Judas ſounded their trumpets.

14 ¶ So they joined battle, and the heathen being diſcomfited, fled into the plain.

15 Howbeit, all the hindmoſt of them were ſlain with the ſword: for they purſued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, ſo that there were ſlain of them about three thouſand men.

16 This done, Judas returned again with his hoſt from purſuing them:

17 And ſaid to the people, Be not greedy of the ſpoils, inaſmuch as there is a battle before us.

18 And Gorgias and his hoſt are here by us in the mountain: but ſtand ye now againſt our enemies, and overcome them, and after this ye may boldly take the ſpoils.

19 As Judas was yet ſpeaking theſe words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their hoſt to flight, and were burning the tents,

tents, (for the ſmoke that was ſeen declared what was done)

21 When therefore they perceived theſe things, they were ſore afraid, and ſeeing alſo the hoſt of Judas in the plain ready to fight,

22 They fled every one into the land of ſtrangers.

23 Then Judas returned to ſpoil the tents, where they got much gold and ſilver, and blue ſilk, and purple of the ſea, and great riches.

24 After this they went home, and ſung a ſong of thankſgiving, and praiſed the Lord in heaven: becauſe it is good, becauſe his mercy *endureth* for ever.

25 Thus Iſrael had a great deliverance that day.

26 Now all the ſtrangers that had eſcaped, came and told Lyſias what had happened:

27 Who when he heard thereof, was confounded and diſcouraged, becauſe neither ſuch things as he would have done unto Iſrael, nor ſuch things as the king commanded him were come to paſs.

28 The next year therefore following, Lyſias gathered together threeſcore thouſand choice men *of foot*, and five thouſand horſemen, that he might ſubdue them.

29 So they came into Idumea, and pitched their tents at Bethſura, and Judas met them with ten thouſand men.

30 And when he ſaw that mighty army, he prayed, and ſaid, Bleſſed art thou, O Saviour of Iſrael, who didſt quell the violence of the mighty man

man by the hand of thy ſervant David, and gaveſt the hoſt of ſtrangers into the hands of Jonathan the ſon of Saul, and his armour-bearer;
31 Shut up this army in the hand of thy people Iſrael, and let them be confounded in their power and horſemen;
32 Make them to be of no courage, and cauſe the boldneſs of their ſtrength to fall away, and let them quake at their deſtruction;
33 Caſt them down with the ſword of them that love thee, and let all thoſe that know thy name, praiſe thee with thankſgiving.
34 So they joined battle, and there was ſlain of the hoſt of Lyſias about five thouſand men, even before them were they ſlain.
35 Now when Lyſias ſaw his army put to flight, and the manlineſs of Judas' ſoldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of ſtrangers, and having made his army greater than it was, he purpoſed to come again into Judea.
36 Then ſaid Judas and his brethren, Behold, our enemies are diſcomfited: let us go up to cleanſe and dedicate the ſanctuary.
37 Upon this all the hoſt aſſembled themſelves together, and went up into mount Sion.
38 And when they ſaw the ſanctuary deſolate, and the altar profaned, and the gates burnt up, and ſhrubs growing in the courts as in a foreſt, or in one of the mountains, yea, and the prieſts chambers pulled down;
39 They rent their clothes, and made great lamentation

lamentation, and caſt aſhes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried towards heaven.

41 Then Judas appointed certain men to fight againſt thoſe that were in the fortreſs, until he had cleanſed the ſanctuary.

42 So he choſe prieſts of blameleſs converſation, ſuch as had pleaſure in the law:

43 Who cleanſed the ſanctuary, and bare out the defiled ſtones into an unclean place.

44 And when as they conſulted what to do with the altar of burnt-offerings, which was profaned:

45 They thought it beſt to pull it down, leſt it ſhould be a reproach unto them, becauſe the heathen had defiled it; wherefore they pulled it down,

46 And laid up the ſtones in the mountain of the temple, in a convenient place, until there ſhould come a prophet to ſhew what ſhould be done with them.

47 Then they took whole ſtones, according to the law, and built a new altar, according to the former:

48 And made up the ſanctuary, and the things that were within the temple, and hallowed the courts.

49 They made alſo new holy veſſels, and into the temple they brought the candleſtick, and the altar of burnt-offerings, and of incenſe, and the table.

50 And upon the altar they burnt incenſe,

and

and the lamps that were upon the candleſtick they lighted, that they might give light in the temple.

51 Furthermore, they ſet the loaves upon the table, and ſpread out the vails, and finiſhed all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month (which *is called* the month Caſleu) in the hundred forty and eighth year, they roſe up betimes in the morning,

53 And offered ſacrifice according to the law, upon the new altar of burnt-offerings, which they had made.

54 Look at what time, and at what day the heathen had profaned it, even in that was it dedicated with ſongs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worſhipping and praiſing the God of heaven, who had given them good ſucceſs.

56 And ſo they kept the dedication of the altar eight days, and offered burnt-offerings with gladneſs, and ſacrificed the ſacrifice of deliverance and praiſe.

57 They decked alſo the forefront of the temple with crowns of gold, and with ſhields; and the gates, and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladneſs among the people, for that the reproach of the heathen was put away.

59 Moreover, Judas and his brethren, with the whole congregation of Iſrael, ordained that the

the days of the dedication of the altar ſhould be kept in their ſeaſon from year to year, by the ſpace of eight days, from the five and twentieth day of the month Caſleu, with mirth and gladneſs.

60 At that time alſo they builded up the mount Sion with high walls, and ſtrong towers round about, leſt the Gentiles ſhould come and tread it down, as they had done before.

61 And they ſet there a garriſon to keep it: and fortified Bethſura to preſerve it, that the people might have a defence againſt Idumea.

## CHAP. V.

3. *Judas ſmiteth the children of Eſau, and Ammon:* 25. *his exploits in Galaad:* 51. *he deſtroyeth Ephron.*

NOW when the nations round about heard that the altar was built, and the ſanctuary renewed as before, it diſpleaſed them very much.

2 Wherefore they thought to deſtroy the generation of Jacob that was among them, and thereupon they began to ſlay and deſtroy the people.

3 ¶ Then Judas fought againſt the children of Eſau in Idumea at Arabattine, becauſe they beſieged Iſrael: and he gave them a great overthrow, and abated their courage, and took their ſpoils.

4 Alſo he remembered the injury of the children of Bean, who had been a ſnare and an offence unto the people; in that they lay in wait for them in the ways.

V. 1. *Now when the nations, &c.*— By theſe is meant the Idumeans, Ammonites, Moabites, Phenecians, &c. All which nations were inveterate againſt the Jews, and could not brook to ſee them proſper.

5 He ſhut them up therefore in the towers, and encamped againſt them, and deſtroyed them utterly, and burnt the towers of that *place* with fire, and all that were therein.

6 Afterward he paſſed over to the children of Ammon, where he found a mighty power, and much people with Timotheus their captain.

7 So he fought many battles with them, till at length they were diſcomfited before him: and he ſmote them.

8 And when he had taken Jazar, with the towns belonging thereunto, he returned into Judea.

9 Then the heathen that were at Galaad, aſſembled themſelves together againſt the Iſraelites that were in their quarters, to deſtroy them: but they fled to the fortreſs of Dathema;

10 And ſent letters unto Judas and his brethren: The heathen that are round about us, are aſſembled together againſt us to deſtroy us;

11 And they are preparing to come and take the fortreſs whereunto we are fled, Timotheus being captain of their hoſt.

12 Come now therefore, and deliver us from their hands: for many of us are ſlain.

13 Yea, all our brethren that were in the places of Tobie, are put to death: their wives and their children alſo they have carried away captives, and borne away their ſtuff, and have deſtroyed there about a thouſand men.

14 While theſe letters were yet reading, behold there came other meſſengers from Galilee,

with

with their clothes rent, who reported on this wife,

15 And ſaid, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are aſſembled together againſt us, to conſume us.

16 Now when Judas and the people heard theſe words, there aſſembled a great congregation together, to conſult what they ſhould do for their brethren that were in trouble, and aſſaulted of them.

17 Then ſaid Judas unto Simon his brother, Chooſe thee out men, and go, and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joſeph the *ſon* of Zacharias, and Azarias, captains of the people, with the remant of the hoſt in Judea to keep it:

19 Unto whom he gave commandment, ſaying, Take ye the charge of this people, and ſee that you make not war againſt the heathen, until the time that we come again.

20 Now unto Simon were given three thouſand men to go into Galilee, and unto Judas eight thouſand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, ſo that the heathen were diſcomfited by him.

22 And he purſued them unto the gate of Ptolemais: and there were ſlain of the heathen about three thouſand men, whoſe ſpoils he took.

23 And thoſe that were in Galilee, and in Arbattis, with their wives, and their children, and

all

all that they had, took he away *with him*, and brought them into Judea, with great joy.

24 Judas Maccabeus alſo, and his brother Jonathan went over Jordan, and travelled three days journey into the wilderneſs.

25 ¶ Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them are ſhut up in Boſora, and Boſor, and Alema, Caſphor, Maged, and Carnaim, (all theſe cities are ſtrong and great.)

27 And that they were ſhut up in the reſt of the cities of the country of Galaad, and that againſt to-morrow they had appointed to bring their hoſt againſt the forts, and to take them, and to deſtroy them all in one day.

28 Hereupon Judas and his hoſt turned ſuddenly by the way of the wilderneſs unto Boſora; and when he had won the city, he ſlew all the males with the edge of the ſword, and took all their ſpoils, and burnt the city with fire.

29 From whence he removed by night, and went till he came to the fortreſs.

30 And betimes in the morning they looked up, and behold, there was an innumerable people bearing ladders, and other engines of war, to take the fortreſs: for they aſſaulted them.

31 When Judas therefore ſaw that the battle was begun, and that the cry of the city went up to heaven, with trumpets and a great ſound,

32 He

32 He ſaid unto his hoſt, Fight this day for your brethren.

33 So he went forth behind them in three companies, who ſounded their trumpets, and cried with prayer.

34 Then the hoſt of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he ſmote them with a great ſlaughter; ſo that there were killed of them that day about eight thouſand men.

35 This done, Judas turned aſide to Maſphas, and after he had aſſaulted it, he took it, and ſlew all the males therein, and received the ſpoils thereof, and burnt it with fire.

36 From thence went he and took Caſphon, Maged, Boſor, and the other cities of the country of Galaad.

37 After theſe things, gathered Timotheus another hoſt, and encamped againſt Raphon beyond the brook.

38 So Judas ſent *men* to eſpy the hoſt, who brought him word, ſaying, All the heathen that be round about us, are aſſembled unto them, even a very great hoſt.

39 He hath alſo hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight againſt thee: upon this Judas went to meet them.

40 Then Timotheus ſaid unto the captains of his hoſt, When Judas and his hoſt come near the brook, if he paſs over firſt unto us, we ſhall not be able to withſtand him, for he will mightily prevail againſt us.

41 But

41 But if he be afraid, and camp beyond the river, we ſhall go over unto him, and prevail againſt him.

42 Now when Judas came near the brook, he cauſed the ſcribes of the people to remain by the brook, to whom he gave commandment, ſaying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went firſt over unto them, and all the people after him: then all the heathen being diſcomfited before him, caſt away their weapons, and fled unto the temple that was at Carnaim.

44 But they took the city, and burnt the temple, with all that were therein. Thus was Carnaim ſubdued, neither could they ſtand any longer before Judas.

45 Then Judas gathered together all the Iſraelites that were in the country of Galaad, from the leaſt unto the greateſt, even their wives and their children, and their ſtuff, a very great hoſt, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they ſhould go, very well fortified) they could not turn from it, either on the right hand, or the left, but muſt needs paſs through the midſt of it.

47 Then they of the city ſhut them out, and ſtopped up the gates with ſtones.

48 Whereupon Judas ſent unto them in peaceable manner, ſaying, Let us paſs through your land to go into our own country, and none ſhall do you any hurt; we will only paſs through on foot:

foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the hoſt, that every man ſhould pitch his tent in the place where he was.

50 So the ſoldiers pitched, and aſſaulted the city all that day, and all that night, till at the length the city was delivered into his hands:

51 ¶Who then ſlew all the males with the edge of the ſword, and raſed the city, and took the ſpoils thereof, and paſſed through the city over them that were ſlain.

52 After this went they over Jordan, into the great plain before Bethſan.

53 And Judas gathered together thoſe that came behind, and exhorted the people, all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladneſs, where they offered burnt-offerings, becauſe not one of them were ſlain, until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joſeph the *ſon* of Zacharias, and Azarias, captains of the garriſons, heard of the valiant acts and warlike deeds which they had done:

57 Wherefore they ſaid, Let us alſo get us a name, and go fight againſt the heathen that are round about us.

58 So when they had given charge unto the garriſon

garriſon that was with them, they went towards Jamnia.

59 Then came Gorgias and his men out of the city, to fight againſt them.

60 And ſo it was, that Joſeph and Azarias were put to flight, and purſued unto the borders of Judea: and there were ſlain that day of the people of Iſrael, about two thouſand men.

61 Thus was there a great overthrow among the children of Iſrael, becauſe they were not obedient unto Judas and his brethren, but thought to do ſome valiant act.

62 Moreover, theſe men came not of the ſeed of thoſe, by whoſe hand deliverance was given unto Iſrael.

63 Howbeit the man Judas and his brethren were greatly renowned in the ſight of all Iſrael, and of all the heathen, whereſoever their name was heard of:

64 Inſomuch as the people aſſembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought againſt the children of Eſau, in the land toward the ſouth, where he ſmote Hebron, and the towns thereof, and pulled down the fortreſs of it, and burnt the towers thereof round about.

66 From thence he removed to go into the land of the Philiſtines, and paſſed through Samaria.

67 At that time certain prieſts, deſirous to ſhew their valour, were ſlain in battle, for that they went out to fight unadviſedly.

68 So

68 So Judas turned to Azotus in the land of the Philiſtines; and when he had pulled down their altars, and burnt their carved images with fire, and ſpoiled their cities, he returned into the land of Judea.

## CHAP. VI.

8. *Antiochus dieth,* 12. *and confeſſeth that he is plagued for the wrongs done to Jeruſalem.*

ABOUT that time king Antiochus travelling through the high countries, heard ſay that Elimais in the country of Perſia, was a city greatly renowned for riches, ſilver, and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breaſt-plates, and ſhields, which Alexander *ſon* of Philip the Macedonian king, who reigned firſt among the Grecians, had left there.

3 Wherefore he came and ſought to take the city, and to ſpoil it; but he was not able, becauſe they of the city having had warning thereof,

4 Roſe up againſt him in battle: So he fled and departed thence with great heavineſs, and returned to Babylon.

5 Moreover, there came one who brought him tidings into Perſia, that the armies which went againſt the land of Judea were put to flight:

6 And that Lyſias, who went forth firſt with a great power, was driven away of the Jews; and that they were made ſtrong by the armour, and power, and ſtore of ſpoils, which they had gotten of the armies whom they had deſtroyed:

7 Alſo that they had pulled down the abomination which he had ſet up upon the altar in Je-

ruſalem, and that they had compaſſed about the ſanctuary with high walls as before, and his city Bethſura.

8 ¶ Now when the king heard theſe words, he was aſtoniſhed, and ſore moved: whereupon he laid him down upon his bed, and fell ſick for grief, becauſe it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he ſhould die.

10 Wherefore he called for all his friends, and ſaid unto them, The ſleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myſelf, Into what tribulation am I come, and how great a flood *of miſery* is it wherein now I am! for I was bountiful, and beloved in my power.

12 ¶ But now I remember the evils that I did at Jeruſalem, and that I took all the veſſels of gold and ſilver that were therein, and ſent to deſtroy the inhabitants of Judea without a cauſe.

13 I perceive therefore, that for this cauſe theſe troubles are come upon me, and behold, I periſh through great grief in a ſtrange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown, and his robe, and his ſignet, to the end he ſhould bring up

V. 13. *I perceive therefore that for this cauſe, theſe troubles are come upon me, &c.*—It deſerves to be obſerved, how this haughty and cruel tyrant was humbled and brought to a confeſſion: for it was on account of his own wicked deeds, that his troubles came upon him, and brought him to an end in a land remote from his royal ſeat; having, as the hiſtorian Appian ſays, died of a conſumption.

his

his ſon Antiochus, and nouriſh him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lyſias knew that the king was dead, he ſet up Antiochus his ſon, (whom he had brought up being young) to reign in his ſtead, and his name he called Eupator.

18 About this time, they that were in the tower ſhut up the Iſraelites round about the ſanctuary, and ſought always their hurt, and the ſtrengthening of the heathen.

19 Wherefore, Judas purpoſing to deſtroy them, called all the people together to beſiege them.

20 So they came together, and beſieged them in the hundred and fiftieth year, and he made mounts for ſhot againſt them, and *other* engines.

21 Howbeit, certain of them that were beſieged, got forth, unto whom ſome ungodly men of Iſrael joined themſelves.

22 And they went unto the king, and ſaid, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to ſerve thy father, and to do as he would have us, and to obey his commandments.

24 For which cauſe they of our nation beſiege the tower, and are alienated from us: moreover, as many of us as they could light on, they ſlew, and ſpoiled our inheritance.

25 Neither have they ſtretched out their hand againſt us only, but alſo againſt all their borders.

26 And

26 And behold, this day are they beſieging the tower at Jeruſalem to take it: the ſanctuary alſo, and Bethſura have they fortified.

27 Wherefore if thou doſt not prevent them quickly, they will do greater things than theſe, neither ſhalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and thoſe that had charge of the horſe.

29 There came alſo unto him from other kingdoms, and from the iſles of the ſea, bands of hired ſoldiers:

30 So that the number of his army was an hundred thouſand footmen, and twenty thouſand horſemen, and two and thirty elephants exerciſed in battle.

31 Theſe went through Idumea, and pitched againſt Bethſura, which they aſſaulted many days, making engines of war; but they *of Bethſura* came out, and burnt them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over-againſt the king's camp.

33 Then the king riſing very early, marched fiercely with his hoſt toward Bathzacharias, where his armies made them ready to battle, and ſounded the trumpets.

34 And to the end they might provoke the elephants to fight, they ſhewed them the blood of grapes and mulberries.

35 Moreover, they divided the beaſts among the

the armies, and for every elephant they appointed a thouſand men armed with coats of mail, and with helmets of braſs on their heads; and beſides this, for every beaſt were ordained five hundred horſemen of the beſt.

36 Theſe were ready at every occaſion: whereſoever the beaſt was, and whitherſoever the beaſt went, they went alſo, neither departed they from him.

37 And upon the beaſts there were ſtrong towers of wood, which covered every one of them, and were girt faſt unto them with devices: there were alſo upon every one two and thirty ſtrong men that fought upon them, beſides the Indian that ruled him.

38 As for the remnant of the horſemen, they ſet them on this ſide, and that ſide, at the two parts of the hoſts, giving them ſigns what to do, and being harneſſed all over amidſt the ranks.

39 Now when the ſun ſhone upon the ſhields of gold, and braſs, the mountains gliſtered therewith, and ſhined like lamps of fire.

40 So part of the king's army being ſpread upon the high mountains, and part on the valleys below, they marched on ſafely and in order.

41 Wherefore all that heard the noiſe of their multitude, and the marching of the company, and the ratling of the harneſs, were moved: for the army was very great and mighty.

42 Then Judas and his hoſt drew near and entered into battle, and there were ſlain of the king's army ſix hundred men.

43 Eleaſar

43 Eleaſar alſo *ſurnamed* Savaran, perceiving that one of the beaſts, armed with royal harneſs, was higher than all the reſt, and ſuppoſing that the king was upon him,

44 Put himſelf in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageouſly, through the midſt of the battle, ſlaying on the right hand, and on the left, ſo that they were divided from him on both ſides.

46 Which done, he crept under the elephant, and thruſt him under, and ſlew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, *the reſt of the Jews*, ſeeing the ſtrength of the king, and the violence of his forces, turned away from them.

48 Then the king's army went up to Jeruſalem to meet them, and the king pitched his tents againſt Judea, and againſt mount Sion.

49 But with them that were in Bethſura he made peace: for they came out of the city, becauſe they had no victuals there to endure the ſiege, it being a year of reſt to the land.

50 So the king took Bethſura, and ſet a garriſon there to keep it.

51 As for the ſanctuary, he beſieged it many days; and ſet their artillery with engines, and inſtruments to caſt fire and ſtones, and pieces to caſt darts, and ſlings.

52 Whereupon they alſo made engines againſt their

their engines, and held them battle a long ſeaſon.

53 Yet at the laſt, their veſſels being without victuals, (for that it was the ſeventh year, and they in Judea that were delivered from the Gentiles, had eaten up the reſidue of the ſtore)

54 There were but a few left into the ſanctuary, becauſe the famine did ſo prevail againſt them, that they were fain to diſperſe themſelves every man to his own place.

55 At that time Lyſias heard ſay, that Philip (whom Antiochus the king, whilſt he lived, had appointed to bring up his ſon Antiochus, that he might be king)

56 Was returned out of Perſia and Media, and the king's hoſt alſo that went with him, and that he ſought to take unto him the ruling of the affairs,

57 Whereupon he went in all haſte, and ſaid to the king, and the captains of the hoſt, and the company, We decay daily, and our victuals are but ſmall, and the place we lay ſiege unto is ſtrong, and the affairs of the kingdom lie upon us:

58 Now therefore let us be friends with theſe men, and make peace with them, and with all their nation;

59 And covenant with them, that they ſhall live after their laws, as they did before: for they are therefore diſpleaſed, and have done all theſe things, becauſe we aboliſhed their laws.

60 So the king and the princes were content:

wherefore

wherefore he ſent unto them to make peace, and they accepted thereof.

61 Alſo the king and the princes made an oath unto them: whereupon they went out of the ſtrong hold.

62 Then the king entered into mount Sion: but when he ſaw the ſtrength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haſte, and returned unto Antiochia, where he found Philip to be maſter of the city: ſo he fought againſt him, and took the city by force.

## CHAP. VII.

1. *Antiochus is ſlain, and Demetrius reigneth in his ſtead.*
5. *Alcimus would be high prieſt.*

IN the hundred and one and fiftieth year Demetrius *the ſon* of Seleucus departed from Rome, and came up with a few men unto a city of the ſea-coaſt, and reigned there.

2 And as he entered into the palace of his anceſtors, ſo it was, that his forces had taken Antiochus, and Lyſias, to bring them unto him.

3 Wherefore when he knew it, he ſaid, Let me not ſee their faces.

4 So his hoſt ſlew them. Now when Demetrius was ſet upon the throne of his kingdom,

5 ¶ There came unto him all the wicked and ungodly men of Iſrael, having Alcimus (who was deſirous to be high prieſt) for their captain.

6 And they accuſed the people to the king, ſaying,

saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made amongst us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words, for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides, a company of scribes to require justice.

13 Now the Assideans were the first among the children of Israel that sought peace of them.

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them threeſcore men, and ſlew them in one day, according to the words which he wrote,

17 The fleſh of thy ſaints *have they caſt out*, and their blood have they ſhed round about Jeruſalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who ſaid, There is neither truth nor righteouſneſs in them, for they have broken the covenant and oath that they made.

19 After this removed Bacchides from Jeruſalem, and pitched his tents in Bezeth, where he ſent and took many of the men that had forſaken him, and certain of the people alſo, and when he had ſlain them, *he caſt them* into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: ſo Bacchides went to the king.

21 But Alcimus contended for the high prieſthood.

22 And unto him reſorted all ſuch as troubled the people, who after they had gotten the land of Juda into their power, did much hurt in Iſrael.

23 Now when Judas ſaw all the miſchief that Alcimus and his company had done among the Iſraelites, even above the heathen,

24 He went out into all the coaſts of Judea round about, and took vengeance of them that had revolted from him, ſo that they durſt no more go forth into the country.

25 On

25 On the other ſide, when Alcimus ſaw that Judas and his company had gotten the upper-hand, and knew that he was not able to abide their force, he went again to the king, and ſaid all the worſt of them that he could.

26 Then the king ſent Nicanor, one of his honourable princes, a man that bare deadly hate unto Iſrael, with commandment to deſtroy the people.

27 So Nicanor came to Jeruſalem with a great force; and ſent unto Judas and his brethren deceitfully with friendly words, ſaying,

28 Let there be no battle between me and you, I will come with a few men, that I may ſee you in peace.

29 He came therefore to Judas, and they ſaluted one another peaceably. Howbeit, the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was ſore afraid of him, and would ſee his face no more.

31 Nicanor alſo when he ſaw that his counſel was diſcovered, went out to fight againſt Judas beſides Capharſalama.

32 Where there were ſlain of Nicanor's ſide

V. 32. *Where there were ſlain of Nicanor's ſide about five thouſand, &c.*—This verſe is obſcure: for if Nicanor's troops had been worſted, they certainly would not have fled into the city of David, where they were ſure of being greatly harraſſed, if not deſtroyed by the Jews: but would rather have fled into Syria, or to ſome of the neighbouring people, whom they knew to be enemies to the Jews. Beſides, what follows, plainly ſhews, that Nicanor gained the advantage in this battle; and therefore it ought to be rendered, "There were ſlain by Nicanor's party about five thouſand men; namely, of the Jews. And the re-

about

about five thouſand men, and *the reſt* fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the ſanctuary certain of the prieſts, and certain of the elders of the people to ſalute him peaceably, and to ſhew him the burnt-ſacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and abuſed them ſhamefully, and ſpake proudly:

35 And ſwore in his wrath, ſaying, Unleſs Judas and his hoſt be now delivered into my hands, if ever I come again in ſafety, I will burn up this houſe: and with that he went out in a great rage.

36 Then the prieſts entered in, and ſtood before the altar and the temple, weeping, and ſaying,

37 Thou, *O Lord*, didſt chooſe this houſe to be called by thy name, and to be a houſe of prayer and petition for thy people:

38 Be avenged of this man and his hoſt, and let them fall by the ſword: remember their blaſphemies, and ſuffer them not to continue any longer.

39 So Nicanor went out of Jeruſalem, and pitched his tents in Bethoron, where an hoſt out of Syria met him.

40 But Judas pitched in Adaſa, with three thouſand men, and there he prayed, ſaying,

mainder of the Jews fled into the city of David; by which is there meant the temple, as Joſephus expreſsly ſays. And it appears from the next verſe, that the Macedonians were at this time in poſſeſſion of the fortreſs in that part of Jeruſalem in the city of David.

41 *O Lord*,

41 *O Lord*, when they that were ſent from the king of the Aſſyrians blaſphemed, thine angel went out, and ſmote an hundred fourſcore and five thouſand of them:

42 Even ſo deſtroy thou this hoſt before us this day, that the reſt may know that he hath ſpoken blaſphemouſly againſt thy ſanctuary, and judge thou him according to his wickedneſs.

43 So the thirteenth day of the month Adar the hoſts joined battle: but Nicanor's hoſt was diſcomfited, and he himſelf was firſt ſlain in the battle.

44 Now when Nicanor's hoſt ſaw that he was ſlain, they caſt away their weapons, and fled.

45 Then they purſued after them a day's journey, from Adaſa unto Gazera, ſounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and cloſed them in, ſo that they turning back upon them that purſued them, were all ſlain with the ſword, and not one of them was left.

47 Afterwards they took the ſpoils, and the prey, and ſmote off Nicanor's head, and his right hand which he ſtretched out ſo proudly, and brought them away, and hanged them up towards Jeruſalem.

48 For this cauſe the people rejoiced greatly, and they kept that day a day of great gladneſs.

49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in reſt a little while.

CHAP.

## CHAP. VIII.

1. *Judas is informed of the power and policy of the Romans,* 20. *and maketh a league with them.*

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and ſuch as would lovingly accept all that joined themſelves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him alſo of their wars and noble acts which they had done amongſt the Galatians, and how they had conquered them, and brought them under tribute;

3 And what they had done in the country of Spain, for the winning of the mines of the ſilver and gold which is there;

4 And that by their policy and patience, they had conquered all the place (though it were very far from them) and the kings alſo that came againſt them from the uttermoſt part of the earth, till they had diſcomfited them, and given them a great overthrow, ſo that the reſt did give them tribute every year:

5 Beſides this, how they had diſcomfited in battle, Philip, and Perſeus king of the Citims, with others that lift up themſelves againſt them, and had overcome them:

6 How alſo Antiochus the great king of Aſia, that came againſt them in battle, having an hundred and twenty elephants, with horſemen and chariots,

chariots, and a very great army, was diſcomfited by them;

7 And how they took him alive, and covenanted that he, and ſuch as reigned after him, ſhould pay a great tribute, and give hoſtages, and that which was agreed upon;

8 And the country of India, and Media, and Lydia, and of the goodlieſt countries, which they took of him, and gave to king Eumenes:

9 Moreover, how the Grecians had determined to come and deſtroy them;

10 And that they having knowledge thereof, ſent againſt them a certain captain, and fighting with them ſlew many of them, and carried away captives their wives and their children, and ſpoiled them, and took poſſeſſion of their lands, and pulled down their ſtrong holds, and brought them to be their ſervants unto this day.

11 *It was told him* beſides, how they deſtroyed and brought under their dominion all other kingdoms and iſles that at any time reſiſted them;

12 But with their friends and ſuch as relied upon them, they kept amity: and that they had conquered kingdoms both far and nigh, inſomuch that all that heard of their name were afraid of them:

13 Alſo, that whom they would help to a kingdom, thoſe reign; and whom again they would, they diſplace: finally, that they were greatly exalted:

14 Yet for all this, none of them wore a crown,

crown, or was clothed in purple to be magnified thereby:

15 Moreover, how they had made for themselves a ſenate-houſe, wherein three hundred and twenty men ſat in counſel daily, conſulting always for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation amongſt them.

17 In conſideration of theſe things, Judas choſe Eupolemus the ſon of John, *the ſon* of Accos, and Jaſon the ſon of Eleazar, and ſent them to Rome to make a league of amity and confederacy with them,

18 *And to intreat them*, that they would take the yoke from them, for they ſaw that the kingdom of the Grecians did oppreſs Iſrael with ſervitude.

19 They went therefore to Rome (which was a very great journey) and came into the ſenate, where they ſpake, and ſaid,

20 Judas Maccabeus with his brethren, and the people of the Jews, have ſent us unto you to make a confederacy and peace with you, and that we might be regiſtered your confederates and friends.

21 So that matter pleaſed the Romans well.

22 And this is the copy of the epiſtle which *the ſenate* wrote back again, in tables of braſs, and ſent to Jeruſalem, that there they might have by

by them a memorial of peace and confederacy:

23 Good ſucceſs be to the Romans, and to the people of the Jews, by ſea and by land for ever: the ſword alſo and enemy be far from them.

24 If there come firſt any war upon the Romans, or any of their confederates throughout all their dominion,

25 The people of the Jews ſhall help them, as the time ſhall be appointed, with all their heart.

26 Neither ſhall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ſhips, as it hath ſeemed good unto the Romans, but they ſhall keep their covenant without taking any thing therefore.

27 In the ſame manner alſo, if war come firſt upon the nation of the Jews, the Romans ſhall help them with all their heart, according as the time ſhall be appointed them.

28 Neither ſhall victuals be given to them that take part againſt them, or weapons, or money, or ſhips, as it hath ſeemed good to the Romans; but they ſhall keep their covenants, and that without deceit.

29 According to theſe articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one party or the other, ſhall think meet to add or diminiſh any thing, they may do it at their pleaſures, and

whatſoever they ſhall add or take away ſhall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, ſaying, Wherefore haſt thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more againſt thee, we will do them juſtice, and fight with thee by ſea and by land.

## CHAP. IX.

1. *Alcimus and Bacchides come again with new forces into Judea:* 7. *the army of Judas flee from him,* 17. *and he is ſlain.* 30. *Jonathan is in his place.*

FURTHERMORE, when Demetrius heard that Nicanor and his hoſt were ſlain in battle, he ſent Bacchides and Alcimus into the land of Judea the ſecond time, and with them the chief ſtrength of his hoſt.

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Maſeloth, which is in Arbela, and after they had won it, they ſlew much people.

3 Alſo the firſt month of the hundred fifty and ſecond year, they encamped before Jeruſalem.

4 From whence they removed and went to Berea, with twenty thouſand *foot*-men, and two thouſand horſemen.

5 Now Judas had pitched his tent at Eleaſa, and three thouſand choſen men with him.

6 Who ſeeing the multitude of the other army

my to be ſo great, were ſore afraid, whereupon many conveyed themſelves out of the hoſt, inſomuch as there abode of them no more but eight hundred men.

7 ¶ When Judas therefore ſaw that his hoſt ſlipt away, and that the battle preſſed upon him, he was ſore troubled in mind, and much diſtreſſed, for that he had no time to gather them together.

8 Nevertheleſs, unto them that remained, he ſaid, Let us ariſe, and go up againſt our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, ſaying, We ſhall never be able: let us now rather ſave our lives, and hereafter we will return with our brethren, and fight againſt them: for we are but few.

10 Then Judas ſaid, God forbid that I ſhould do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not ſtain our honour.

11 With that the hoſt of Bacchides removed out of their tents, and ſtood over-againſt them, their horſemen being divided into two troops, and their ſlingers and archers going before the hoſt, and they that marched in the fore-ward were all mighty men.

12 As for Bacchides he was in the right wing; ſo the hoſt drew near on the two parts, and ſounded their trumpets.

13 They alſo of Judas' ſide, even they ſound-

V. 9. *Let us now rather ſave our lives, &c.*—This ſeems to have been no bad advice as matters then ſtood; but the courage of Judas, as appears from the following verſe, together with the firm confidence which he had in the protection of God, would not allow him to follow it.

ed

ed their trumpets alſo, ſo that the earth ſhook at the noiſe of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the ſtrength of his army were on the right ſide, he took with him all the hardy men;

15 Who diſcomfited the right wing, and purſued them unto the mount Azotus.

16 But when they of the left wing ſaw that they of the right wing were diſcomfited, they followed upon Judas and thoſe that were with him, hard at the heels from behind:

17 ¶ Whereupon there was a ſore battle, inſomuch as many were ſlain on both parts.

18 Judas alſo was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the ſepulchre of his fathers in Modin.

20 Moreover, they bewailed him, and all Iſrael made great lamentation for him, and mourned many days, ſaying,

21 How is the valiant man fallen that deliVered Iſrael!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatneſs, they are not written, for they were very many.

23 Now after the death of Judas, the wicked began to put forth their heads in all the coaſts of Iſrael, and there roſe up all ſuch as wrought iniquity.

24 In

24 In thoſe days alſo was there a very great famine, by reaſon whereof the country revolted, and went with them.

25 Then Bacchides choſe the wicked men, and made them lords of the country.

26 And they made enquiry and ſearch for Judas' friends, and brought them unto Bacchides, who took vengeance on them, and uſed them deſpitefully.

27 So was there a great affliction in Iſrael, the like whereof was not ſince the time that a prophet was not ſeen amongſt them.

28 For this cauſe all Judas' friends came together, and ſaid unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth againſt our enemies, and Bacchides, and againſt them of our nation that are adverſaries to us.

30 ¶ Now therefore we have choſen thee this day to be our prince, and captain in his ſtead, that thou mayeſt fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and roſe up in ſtead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he ſought for to ſlay him.

33 Then Jonathan and Simon his brother, and all that were with him, perceiving that, fled into the wilderneſs of Thecoe, and pitched their tents by the water of the pool of Aſphar.

34 Which when Bacchides underſtood, he came near to Jordan with all his hoſt upon the ſabbath-day.

35 Now

35 Now Jonathan had sent his brother *John*, a captain of the people, to pray his friends the Nabithithes, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up and hid themselves under the covert of the mountain.

39 Where they lift up their eyes, and looked, and behold, there was much ado, and great carriage: and the bridegroom came forth, and his friends and brethren to meet them with drums and instruments of music, and many weapons.

40 Then Jonathan and they that were with him, rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now

43 Now when Bacchides heard hereof, he came on the ſabbath-day unto the banks of Jordan, with a great power.

44 Then Jonathan ſaid to his company, Let us go up now and fight for our lives, for it ſtandeth not with us to-day as in time paſt:

45 For behold, the battle is before us, and behind us, and the water of Jordan on this ſide and that ſide, the marſh likewiſe and wood, neither is there place for us to turn aſide.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan ſtretched forth his hand to ſmite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him, leapt into Jordan, and ſwam over unto the farther bank: howbeit, the other paſſed not over Jordan unto them.

49 So there were ſlain of Bacchides' ſide that day, about a thouſand men.

50 Afterward returned *Bacchides* to Jeruſalem, and repaired the ſtrong cities in Judea; the fort in Jericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha, Pharathoni, and Taphon; *theſe did he ſtrengthen* with high walls, with gates, and with bars.

51 And in them he ſet a garriſon, that they might work malice upon Iſrael.

52 He fortified alſo the city Bethſura, and Gezara, and the tower, and put forces in them, and proviſion of victuals.

53 Beſides,

53 Beſides, he took the chief mens ſons in the country for hoſtages, and put them into the tower at Jeruſalem to be kept.

54 Moreover, in the hundred fifty and third year, in the ſecond month, Alcimus commanded that the wall of the inner court of the ſanctuary ſhould be pulled down; he pulled down alſo the works of the prophets.

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterpriſes hindered: for his mouth was ſtopped, and he was taken with a palſy, ſo that he could no more ſpeak any thing, nor give order concerning his houſe.

56 So Alcimus died that time with great torment.

57 Now when Bacchides ſaw that Alcimus was dead, he returned to the king, whereupon the land of Judea was in reſt two years.

58 Then all the ungodly men held a council, ſaying, Behold, Jonathan and his company are at eaſe, and dwell without care: now therefore we will bring Bacchides hither, who ſhall take them all in one night.

59 So they went and conſulted with him.

60 Then removed he and came with a great hoſt, and ſent letters privily to his adherents in Judea, that they ſhould take Jonathan, and thoſe that were with him: howbeit, they could not, becauſe their counſel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that miſchief, about fifty perſons, and ſlew them.

62 Afterward

62 Afterward Jonathan and Simon, and they that were with him, got them away to Bethbaſi, which is in the wilderneſs, and they repaired the decays thereof, and made it ſtrong.

63 Which thing when Bacchides knew, he gathered together all his hoſt, and ſent word to them that were of Judea.

64 Then went he and laid ſiege againſt Bethbaſi, and they fought againſt it a long ſeaſon, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himſelf into the country, and with a certain number went he forth.

66 And he ſmote Odonarkes and his brethren, and the children of Phaſiron in their tent.

67 And when he began to ſmite them, and came up with his forces, Simon and his company went out of the city, and burnt up the engines of war,

68 And fought againſt Bacchides, who was diſcomfited by them, and they afflicted him ſore; for his counſel and travel was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counſel to come into the country, inſomuch as he ſlew many of them, and purpoſed to return into his own country.

70 Whereof when Jonathan had knowledge, he ſent ambaſſadors unto him, to the end he ſhould make peace with him, and deliver them the priſoners.

71 Which thing he accepted, and did according to his demands, and ſware unto him that he

would never do him harm all the days of his life.

72 When therefore he had reſtored unto him the priſoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the ſword ceaſed from Iſrael: but Jonathan dwelt at Machmas, and began to govern the people, and he deſtroyed the ungodly men out of Iſrael.

## CHAP. X.

1. *Demetrius maketh large offers to have peace with Jonathan:* 25. *His letters to the Jews.*

IN the hundred and ſixtieth year, Alexander the *ſon* of Antiochus, *ſurnamed* Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great hoſt, and went forth againſt him to fight.

3 Moreover, Demetrius ſent letters unto Jonathan with loving words, ſo as he magnified him.

4 For ſaid he, Let us firſt make peace with him, before he join with Alexander againſt us:

5 Elſe he will remember all the evils that we have done againſt him, and againſt his brethren and his people.

6 Wherefore he gave him authority to gather together an hoſt, and to provide weapons that he might aid him in battle: he commanded alſo, that the hoſtages that were in the tower ſhould be delivered him.

7 Then came Jonathan to Jeruſalem, and read the

the letters in the audience of all the people, and of them that were in the tower.

8 Who were ſore afraid when they heard that the king had given him authority to gather together an hoſt.

9 Whereupon they of the tower delivered their hoſtages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan ſettled himſelf in Jeruſalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls, and the mount Sion round about with ſquare ſtones for fortification; and they did ſo.

12 Then the ſtrangers that were in the fortreſſes which Bacchides had built, fled away:

13 Inſomuch as every man left his place, and went into his own country.

14 Only at Bethſura, certain of thoſe that had forſaken the law and the commandments, remained ſtill: for it was their place of refuge.

15 Now when king Alexander had heard what promiſes Demetrius had ſent unto Jonathan: when alſo it was told him of the battles and noble acts which he and his brethren had done, and of the pains they had endured;

16 He ſaid, Shall we find ſuch another man? Now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and ſent it unto him, according to theſe words, ſaying,

18 King Alexander to his brother Jonathan, ſendeth greeting;

19 We have heard of thee, that thou art a man

man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high prieſt of thy nation, and to be called the king's friend, (and therewithal he ſent him a purple robe, and a crown of gold) and *require thee* to take our part, and keep friendſhip with us.

21 So in the ſeventh month of the hundred and ſixtieth year, at the feaſt of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very ſorry, and ſaid,

23 What have we done, that Alexander hath prevented us, in making amity with the Jews to ſtrengthen himſelf?

24 I alſo will write unto them words of encouragement, *and promiſe them* dignities and gifts, that I may have their aid.

25 He ſent unto them therefore to this effect: King Demetrius unto the people of the Jews, ſendeth greeting:

26 Whereas you have kept covenants with us, and continued in our friendſhip, not joining yourſelves with our enemies, we have heard hereof, and are glad:

27 Wherefore now continue ye ſtill to be faithful unto us, and we will well recompenſe you for all things you do in our behalf;

28 And will grant you many immunities, and give you rewards;

29 And now do I free you, and for your ſake I releaſe

I releaſe all the Jews from tributes, and from the cuſtoms of ſalt, and from crown-taxes,

30 And from that which appertaineth unto me to receive for the third part of the ſeed, and the half of the fruit of the trees, I releaſe it from this day forth, ſo that they ſhall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let Jeruſalem alſo be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower which is at Jeruſalem, I yield up my authority over it, and give it to the high prieſt, that he may ſet in it ſuch men as he ſhall chooſe to keep it.

33 Moreover, I freely ſet at liberty every one of the Jews that were carried captives out of the land of Judea, into any part of my kingdom, and I will that all my officers remit their tributes, even of their cattle.

34 Furthermore, I will that all the feaſts, and ſabbaths, and new-moons, and ſolemn days, and the three days before the feaſt, and the three days after the feaſt, ſhall be all days of immunity and freedom for all the Jews in my realm.

35 Alſo no man ſhall have authority to meddle *with them*, or to moleſt any of them in any matter.

36 *I will* further, that there be enrolled amongſt the king's forces, about thirty thouſand men of the Jews, unto whom pay ſhall be given as belongeth to all the king's forces.

37 And of them *ſome* ſhall be placed in the king's

king's ſtrong holds, of whom alſo *ſome* ſhall be ſet over the affairs of the kingdom, which are of truſt: and I will that their overſeers and governors be of themſelves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high-prieſts.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the ſanctuary at Jeruſalem, for the neceſſary expences of the ſanctuary.

40 Moreover, I give every year fifteen thouſand ſhekels of ſilver out of the king's accounts from the places appertaining.

41 And all the overplus which the officers payed not in, as in former time, from henceforth ſhall be given towards the works of the temple.

42 And beſides this, the five thouſand ſhekels of ſilver which they took from the uſes of the temple, out of the accounts, year by year, even thoſe things ſhall be releaſed, becauſe they appertain to the prieſts that miniſter.

43 And whoſoever they be that flee unto the temple at Jeruſalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building alſo and repairing of the works of the ſanctuary, expences ſhall be given of the king's accounts.

45 Yea,

45 Yea, and for the building of the walls of Jeruſalem, and the fortifying thereof round about expences ſhall be given out of the king's accounts, as alſo for the building of the walls in Judea.

46 Now when Jonathan and the people heard theſe words, they gave no credit unto them, nor received them, becauſe they remembered the great evil that he had done in Iſrael; for he had afflicted them very ſore.

47 But with Alexander they were well pleaſed becauſe he was the firſt that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over-againſt Demetrius.

49 And after the two kings had joined battle, Demetrius' hoſt fled: but Alexander followed after him, and prevailed againſt them.

50 And he continued the battle very ſore until the ſun went down, and that day was Demetrius ſlain.

51 Afterward Alexander ſent ambaſſadors to Ptoleme king of Egypt, with a meſſage to this effect:

52 Foraſmuch as I am come again to my realm, and am ſet in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country,

53 (For after I had joined battle with him, both he and his hoſt was diſcomfited by us, ſo that we ſit in the throne of his kingdom,)

54 Now therefore let us make a league of amity together, and give me now thy daughter

to

to wife: and I will be thy ſon-in-law, and will give both thee and her gifts, according to thy dignity.

55 Then Ptoleme the king gave anſwer, ſaying, Happy be the day wherein thou didſt return into the land of thy fathers, and ſateſt in the throne of their kingdom.

56 And now will I do to thee as thou haſt written: meet me therefore at Ptolemais, that we may ſee one another, for I will marry my daughter to thee according to thy deſire.

57 So Ptoleme went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threeſcore and ſecond year:

58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he ſhould come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends ſilver and gold, and many preſents, and found favour in their ſight.

61 At that time certain peſtilent fellows of Iſrael, men of a wicked life, aſſembled themſelves againſt him to accuſe him: but the king would not hear them.

62 Yea, more than that, the king commanded to take off his garments, and clothe him in purple: and they did ſo.

V. 58. *Where king Alexander meeting him, gave unto him his daughter Cleopatra*—This is ſo ungrammatically expreſſed, that it intimates as if Alexander gave his daughter to Ptolemais, whereas quite the reverſe is meant.

63 Alſo

63 Alſo he made him ſit by himſelf, and ſaid unto his princes, Go with him into the midſt of the city, and make proclamation, that no man complain againſt him of any matter, and that no man trouble him for any manner of cauſe.

64 Now when his accuſers ſaw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jeruſalem with peace and gladneſs.

67 Furthermore, in the hundred threeſcore and fifth year, came Demetrius, ſon of Demetrius, out of Crete into the land of his father.

68 Whereof when king Alexander heard tell, he was right ſorry, and returned unto Antioch.

69 Then Demetrius made Apollonius the governor of Celoſyria his general, who gathered together a great hoſt, and camped in Jamnia, and ſent unto Jonathan the high prieſt, ſaying,

70 Thou alone lifteſt up thyſelf againſt us, and I am laughed to ſcorn for thy ſake, and reproached; and why doſt thou vaunt thy power againſt us in the mountains?

71 Now therefore if thou truſteſt in thine own ſtrength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Aſk, and learn who I am, and the reſt that take our part, and they ſhall tell thee, that thy foot is not able to ſtand before our face; for

thy fathers have been twice put to flight in their own land.

73 Wherefore now thou ſhalt not be able to abide the horſemen, and ſo great a power in the plain, where is neither ſtone nor flint, nor place to flee unto.

74 So when Jonathan heard theſe words of Apollonius, he was moved in his mind, and chooſing ten thouſand men, he went out of Jeruſalem, where Simon his brother met him for to help him.

75 And he pitched his tents againſt Joppe: but they of Joppe ſhut him out of the city, becauſe Apollonius had a garriſon there.

76 Then Jonathan laid ſiege to it: whereupon they of the city let him in for fear: and ſo Jonathan wan Joppe.

77 Whereof when Apollonius heard, he took three thouſand horſemen, with a great hoſt *of footmen*, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, becauſe he had a great number of horſemen, in whom he put his truſt.

78 Then *Jonathan* followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thouſand horſemen in ambuſh.

80 And Jonathan knew that there was an ambuſhment behind him; for they had compaſſed in his hoſt, and caſt darts at the people from morning till evening.

81 But the people ſtood ſtill, as Jonathan had commanded

commanded them: and ſo the enemies horſes were tired.

82 Then brought Simon forth his hoſt, and ſet them againſt the footmen, (for the horſemen were ſpent) who were diſcomfited by him, and fled.

83 The horſemen alſo being ſcattered in the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for ſafety.

84 But Jonathan ſet fire on Azotus, and the cities round about it, and took their ſpoils; and the temple of Dagon, with them that were fled into it, he burnt with fire.

85 Thus there were burnt and ſlain with the ſword well nigh eight thouſand men.

86 And from thence Jonathan removed his hoſt, and camped againſt Aſcalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his hoſt unto Jeruſalem, having many ſpoils.

88 Now when king Alexander heard theſe things, he honoured Jonathan yet more,

89 And ſent him a buckle of gold, as the uſe is to be given to ſuch as are of the king's blood: he gave him alſo Accaron with the borders thereof in poſſeſſion.

## CHAP. XI.

12. *Ptolemais taketh away his daughter from Alexander, and entereth upon his kingdom.* 20. *Jonathan beſiegeth the tower at Jeruſalem:* 61. *his exploits in divers places.*

AND the king of Egypt gathered together a great hoſt like the ſand that lieth upon the ſea-ſhore,

ſea-ſhore, and many ſhips, and went about through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Syria in peaceable manner, ſo as they of the cities opened unto him, and met him: for king Alexander had commanded them ſo to do, becauſe he was his father-in-law.

3 Now as Ptolome entered into the cities, he ſet in every one of them a garriſon of ſoldiers to keep it.

4 And when he came near to Azotus, they ſhewed him the temple of Dagon that was burnt, and Azotus and the ſuburbs thereof that were deſtroyed, and the bodies that were caſt abroad, and them that he had burnt in the battle, for they had made heaps of them by the way where he ſhould paſs.

5 Alſo they told the king whatſoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they ſaluted one another, and lodged.

7 Afterward Jonathan when he had gone with the king to the river called Eleutherus, returned again to Jeruſalem.

8 King Ptolome therefore having gotten the dominion of the cities by the ſea, unto Seleucia upon the ſea-coaſt, imagined wicked counſels againſt Alexander.

9 Whereupon he ſent ambaſſadors unto king Demetrius, ſaying, Come, let us make a league betwixt

betwixt us, and I will give thee my daughter whom Alexander hath, and thou ſhalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he ſought to ſlay me.

11 Thus did he ſlander him, becauſe he was deſirous of his kingdom.

12 ¶ Wherefore he took his daughter from him, and gave her to Demetrius, and forſook Alexander, ſo that their hatred was openly known.

13 Then Ptolome entered into Antioch, where he ſet two crowns upon his head, the crown of Aſia, and of Egypt.

14 In the mean ſeaſon was king Alexander in Cilicia, becauſe thoſe that dwelt in thoſe parts had revolted from him.

15 But when Alexander heard of this, he came to war againſt him: whereupon *king* Ptolome brought forth *his hoſt*, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolome was exalted.

17 For Zabdiel the Arabian took off Alexander's head, and ſent it unto Ptolome.

18 King Ptolome alſo died the third day after, and they that were in the ſtrong holds were ſlain one of another.

19 By this means Demetrius reigned in the hundred threeſcore and ſeventh year.

20 ¶ At the ſame time Jonathan gathered together them that were in Judea, to take the tower that was in Jeruſalem: and he made many engines of war againſt it.

21 Then

21 Then certain ungodly perſons who hated their own people, went unto the king, and told him that Jonathan beſieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he ſhould not lay ſiege to the tower, but come and ſpeak with him at Ptolemais in great haſte.

23 Nevertheleſs, Jonathan when he heard this, commanded to beſiege it *ſtill:* and he choſe certain of the elders of Iſrael, and the prieſts, and put himſelf in peril;

24 And took ſilver, and gold, and raiment, and divers preſents beſides, and went to Ptolemais unto the king, where he found favour in his ſight.

25 And though certain ungodly men of the people had made complaints againſt him,

26 Yet the king entreated him as his predeceſſors had done before, and promoted him in the ſight of all his friends,

27 And confirmed him in the high prieſthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.

28 Then Jonathan deſired the king that he would make Judea free from tribute, as alſo the three governments with the country of Samaria; and he promiſed him three hundred talents.

29 So the king conſented, and wrote letters unto Jonathan of all theſe things, after this manner:

30 King Demetrius unto his brother Jonathan,

than, and unto the nation of the Jews, ſendeth greeting:

31 We ſend you here a copy of the letter, which we did write unto our couſin Laſthenes concerning you, that you might ſee it.

32 King Demetrius unto his father Laſthenes, ſendeth greeting:

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, becauſe of their good-will towards us.

34 Wherefore we have ratified unto them the borders of Judea with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea, from the country of Samaria, and all things appertaining unto them, for all ſuch as do ſacrifice in Jeruſalem, inſtead of the payments which the king received of them yearly aforetime, out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and cuſtoms pertaining unto us, as alſo the ſalt-pits, and the crown-taxes, which are due unto us, we diſcharge them of them all for their relief.

36 And nothing hereof ſhall be revoked from this time forth for ever.

37 Now therefore ſee that thou make a copy of theſe things, and let it be delivered unto Jonathan, and ſet upon the holy mount in a conſpicuous place.

38 After this, when king Demetrius ſaw that the land was quiet before him, and that no re-

ſiſtance was made againſt him, he ſent away all his forces, every one to his own place; except certain bands of ſtrangers, whom he had gathered from the iſles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexander's part afore, who ſeeing that all the hoſt murmurred againſt Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young ſon of Alexander,

40 And lay ſore upon him, to deliver him *this young Antiochus*, that he might reign in his father's ſtead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long ſeaſon.

41 In the mean time Jonathan ſent unto king Demetrius, that he would caſt thoſe of the tower out of Jeruſalem, and thoſe alſo in the fortreſſes: for they fought againſt Iſrael.

42 So Demetrius ſent unto Jonathan, ſaying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity ſerve.

43 Now therefore thou ſhalt do well, if thou ſend me men to help me; for all my forces are gone from me.

44 Upon this Jonathan ſent him three thouſand ſtrong men unto Antioch, and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city gathered themſelves together into the midſt of the city,

city, to the number of an hundred and twenty thouſand men, and would have ſlain the king.

46 Wherefore the king fled into the court, but they of the city kept the paſſages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and diſperſing themſelves through the city, ſlew that day in the city to the number of an hundred thouſand.

48 Alſo they ſet fire on the city, and gat many ſpoils that day, and delivered the king.

49 So when they of the city ſaw that the Jews had got the city as they would, their courage was abated: wherefore they made ſupplication to the king, and cried, ſaying,

50 Grant us peace, and let the Jews ceaſe from aſſaulting us, and the city.

51 With that they caſt away their weapons, and made peace, and the Jews were honoured in the ſight of the king, and in the ſight of all that were in his realm, and they returned to Jeruſalem, having great ſpoils.

52 So king Demetrius ſat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheleſs, he diſſembled in all that ever he ſpake, and eſtranged himſelf from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very ſore.

54 After this returned Tryphon, and with him, the young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men

of war, whom Demetrius had put away, and they fought againſt Demetrius, who turned his back, and fled.

56 Moreover, Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, ſaying, I confirm thee in the high prieſthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he ſent him golden veſſels to be ſerved in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon alſo he made captain from the place called the ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan went forth, and paſſed through the cities beyond the water, and all the forces of Syria gathered themſelves unto him for to help him: and when he came to Aſcalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza ſhut him out; wherefore he laid ſiege unto it, and burned the ſuburbs thereof with fire, and ſpoiled them.

62 Afterward when they of Gaza made ſupplication unto Jonathan, he made peace with them, and took the ſons of their chief men for hoſtages, and ſent them to Jeruſalem, and paſſed through the country unto Damaſcus.

63 Now when Jonathan heard that Demetrius' princes were come to Cades which is in Galilee,

lilee, with a great power, purpoſing to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped againſt Bethſura, and fought againſt it a long ſeaſon, and ſhut it up.

66 But they deſired to have peace with him, which he granted them, and then put them out from thence, and took the city, and ſet a garriſon in it.

67 As for Jonathan and his hoſt, they pitched at the water of Genneſar, from whence betimes in the morning they gat them to the plain of Naſor.

68 And behold, the hoſt of ſtrangers, met them in the plain; who having laid men in ambuſh for him in the mountains, came themſelves over-againſt him.

69 So when they that lay in ambuſh roſe out of their places, and joined battle, all that were of Jonathan's ſide fled;

70 In ſo much as there was not one of them left, except Mattathias the *ſon* of Abſolom, and Judas the *ſon* of Calphi, the captains of the hoſt.

71 Then Jonathan rent his cloths, and caſt earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and ſo they ran away.

73 Now when his own men that were fled, ſaw this, they turned again unto him, and with him purſued them to Cades, even unto their own tents, and there they camped.

74 So there were ſlain of the heathen that day,

about

about three thouſand men: but Jonathan returned to Jeruſalem.

## CHAP. XII.

1. *Jonathan reneweth his league with the Romans, and Lacedemonians:* 35. *he fortifieth the caſtles in Judea,* 48. *and is ſhut up by the fraud of Tryphon in Ptolemais.*

NOW when Jonathan ſaw that the time ſerved him, he choſe certain men, and ſent them to Rome, for to confirm and renew the friendſhip that they had with them.

2 He ſent letters alſo to the Lacedemonians, and to other places for the ſame purpoſe.

3 So they went unto Rome, and entered into the ſenate, and ſaid, Jonathan the high prieſt, and the people of the Jews ſent us unto you, to the end you ſhould renew the friendſhip which you had with them, and league, as in former time.

4 Upon this *the Romans* gave them letters unto the governors of every place, that they ſhould bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote unto the Lacedemonians:

6 Jonathan the high prieſt, and the elders of the nation, and the prieſts, and the other people of the Jews unto the Lacedemonians their brethren, ſend greeting:

7 There were letters ſent in times paſt unto Onias the high prieſt, from Darius who reigned then among you, to ſignify that you are our brethren, as the copy here under-written doth ſpecify.

8 At which time Onias entreated the ambaſſador

ſador that was ſent honourably, and received the letters, wherein declaration was made of the league and friendſhip.

9 Therefore we alſo, albeit we need none of theſe things, for that we have the holy books of Scripture in our hands to comfort us,

10 Have nevertheleſs attempted to ſend unto you for the renewing of brotherhood and friendſhip, leſt we ſhould become ſtrangers unto you altogether: for there is a long time paſſed ſince you ſent unto us.

11 We therefore at all times without ceaſing, both in our feaſts and other convenient days, do remember you in the ſacrifices which we offer, and in our prayers, as reaſon is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourſelves, we have had great troubles and wars on every ſide, forſomuch as the kings that are round about us, have fought againſt us.

14 Howbeit we would not be troubleſome unto you, nor to others of our confederates and friends in theſe wars.

15 For we have help from heaven that ſuccoureth us, ſo as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cauſe we choſe Numenius *the ſon* of Antiochus, and Antipater *the ſon* of Jaſon, and ſent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them alſo to go unto you,

and

and to ſalute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye ſhall do well to give us an anſwer thereto.

19 And this is the copy of the letters which Oniares ſent.

20 Areus king of the Lacedemonians, to Onias the high prieſt, greeting.

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the ſtock of Abraham:

22 Now therefore, ſince this is come to our knowledge, you ſhall do well to write unto us of your proſperity.

23 We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore *our ambaſſadors* to make report unto you on this wiſe.

24 Now when Jonathan heard that Demetrius' princes were come to fight againſt him with a greater hoſt than afore,

25 He removed from Jeruſalem, and met them in the land of Amathis: for he gave them no reſpite to enter his country.

26 He ſent ſpies alſo unto their tents, who came again and told him, that they were appointed to come upon them in the night-ſeaſon.

27 Wherefore ſo ſoon as the ſun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be

V. 26. *They were appointed to come upon them in the night-ſeaſon*— This the ſpies learned of ſome whom they took priſoners in their returning to Jonathan, as the learned Joſephus informs us.

ready

ready to fight: alſo he ſent forth ſentinels round about the hoſt.

28 But when the adverſaries heard that Jonathan and his men were ready for battle, they feared and trembled in their hearts, and they kindled fires in their camps.

29 Howbeit, Jonathan and his company knew it not until the morning: for they ſaw the lights burning.

30 Then Jonathan purſued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and ſmote them, and took their ſpoils.

32 And removing thence, he came to Damaſcus, and ſo paſſed through all the country.

33 Simon alſo went forth, and paſſed through the country unto Aſcalon, and the holds thereadjoining, from whence he turned aſide to Joppe, and wan it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part, wherefore he ſet a garriſon there to keep it.

35 ¶ After this came Jonathan home again, and calling the elders of the people together, he conſulted with them about building ſtrong-holds in Judea,

36 And making the walls of Jeruſalem higher, and raiſing a great mount between the tower and the city, for to ſeparate it from the city, that ſo it might be alone, that men might neither ſell nor buy in it.

37 Upon

37 Upon this they came together to build up the city, foraſmuch as *part of* the wall toward the brook on the eaſt-ſide was fallen down, and they repaired that which was called Caphenatha.

38 Simon alſo ſet up Adida in Sephela, and made it ſtrong with gates and bars.

39 Now Tryphon went about to get the kingdom of Aſia, and to kill Antiochus the king, that he might ſet the crown upon his own head.

40 Howbeit, he was afraid that Jonathan would not ſuffer him, and that he would fight againſt him; wherefore he ſought a way how to take Jonathan, that he might kill him. So he removed and came to Bethſan.

41 Then Jonathan went out to meet him with forty thouſand men, choſen for the battle, and came to Bethſan.

42 Now when Tryphon ſaw that Jonathan came with ſo great a force, he durſt not ſtretch his hand againſt him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himſelf.

44 Unto Jonathan alſo he ſaid, Why haſt thou put all this people to ſo great trouble, ſeeing there is no war betwixt us?

45 Therefore ſend them now home again, and chooſe a few men to wait on thee, and come thou with me to Ptolemais: for I will give it thee, and the reſt of the ſtrong holds, and forces, and all that have any charge: as for me, I will

return

return and depart: for this is the cauſe of my coming.

46 So Jonathan believing him, did as he bade him, and ſent away his hoſt, who went into the land of Judea.

47 And with himſelf he retained but three thouſand men, of whom he ſent two thouſand into Galilee, and one thouſand went with him.

48 Now as ſoon as Jonathan entered into Ptolemais, they of Ptolemais ſhut the gates and took him: and all them that came with him, they ſlew with the ſword.

49 Then ſent Tryphon an hoſt of footmen and horſemen into Galilee, and into the great plain, to deſtroy all Jonathan's company.

50 But when they knew that Jonathan, and they that were with him were taken and ſlain, they encouraged one another, and went cloſe together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan and them that were with him, and they were ſore afraid: wherefore all Iſrael made great lamentation.

53 Then all the heathen that were round about them, ſought to deſtroy them: For, ſaid they, They have no captain, nor any to help them: Now therefore, let us make war upon them, and take away their memorial from amongſt men.

## CHAP. XIII.

8. *Simon is made captain in his brother Jonathan's room.* 27. *Jonathan's tomb.* 40. *Simon winneth Gaza, and the tower at Jeruſalem.*

NOW when Simon heard that Tryphon had gathered together a great hoſt, to invade the land of Judea, and deſtroy it,

2 And ſaw that the people was in great trembling and fear, he went up to Jeruſalem, and gathered the people together,

3 And gave them exhortation, ſaying, Ye yourſelves know what great things I and my brethren, and my father's houſe have done for the laws, and the ſanctuary, the battles alſo and troubles which we have ſeen:

4 By reaſon whereof all my brethren are ſlain for Iſrael's ſake, and I am left alone.

5 Now therefore be it far from me, that I ſhould ſpare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtleſs, I will avenge my nation and the ſanctuary, and our wives, and our children: for all the heathen are gathered to deſtroy us of very malice.

7 Now as ſoon as the people heard theſe words, their ſpirit revived.

8 ¶ And they anſwered with a loud voice, ſaying, Thou ſhalt be our leader inſtead of Judas and Jonathan thy brothers.

9 Fight thou our battles, and whatſoever thou commandeſt us, that will we do.

10 So then he gathered together all the men of

of war, and made haſte to finiſh the walls of Jeruſalem, and he fortified it round about.

11 Alſo he ſent Jonathan the *ſon* of Abſalom, and with him a great power to Joppe: who caſting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, overagainſt the plain.

14 Now when Tryphon knew that Simon was riſen up inſtead of his brother Jonathan, and meant to join battle with him, he ſent meſſengers unto him, ſaying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treaſure, concerning the buſineſs that was committed unto him.

16 Wherefore now ſend an hundred talents of ſilver, and two of his ſons for hoſtages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they ſpake deceitfully unto him, yet ſent he the money and the children, leſt peradventure he ſhould procure to himſelf great hatred of the people:

18 Who might have ſaid, Becauſe I ſent him

V. 11. *Caſting out them that were therein, &c.*—They ejected all the inhabitants, as being inclined to Tryphon's intereſt: ſo that only the Jewiſh garriſon which had been placed there before, v. 34 of the preceding chapter, and thoſe who went at this time remained in the town.

not

not the money and the children, therefore is *Jonathan* dead.

19 So he ſent them the children and the hundred talents: howbeit *Tryphon* diſſembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and deſtroy it, going round about by the way that leadeth unto Adora: but Simon and his hoſt marched againſt him in every place whereſoever he went.

21 Now they that were in the tower, ſent meſſengers unto Tryphon, to the end that he ſhould haſten his coming unto them by the wilderneſs, and ſend them victuals.

22 Wherefore Tryphon made ready all his horſemen to come that night, but there fell a very great ſnow, by reaſon whereof he came not. So he departed and came into the country of Galaad.

23 And when he came near to Baſcama, he ſlew Jonathan, who was buried there.

24 Afterward Tryphon returned, and went into his own land.

25 Then ſent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Iſrael made great lamentation for him, and bewailed him many days.

27 ¶ Simon alſo built a monument upon the ſepulchre of his father and his brethren, and raiſed it aloft to the ſight, with hewn ſtone behind and before.

28 Moreover, he ſet up ſeven pyramids one againſt

againſt another, for his father and his mother, and his four brethren.

29 And in theſe he made cunning devices, about the which he ſet great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ſhips carved, that they might be ſeen of all that ſail on the ſea.

30 This is the ſepulchre which he made at Modin, and it ſtandeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and ſlew him.

32 And he reigned in his ſtead, and crowned himſelf king of Aſia, and brought a great calamity upon the land.

33 Then Simon built up the ſtrong-holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.

34 Moreover, Simon choſe men, and ſent to king Demetrius, to the end he ſhould give the land an immunity, becauſe all that Tryphon did was to ſpoil.

35 Unto whom king Demetrius anſwered, and wrote after this manner:

36 King Demetrius unto Simon the high prieſt, and friend of kings; as alſo unto the elders and nation of the Jews, ſendeth greeting:

37 The golden crown, and the ſcarlet robe which ye ſent unto us, we have received: and we are ready to make a ſtedfaſt peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And

38 And whatſoever covenants we have made with you, ſhall ſtand; and the ſtrong-holds which ye have built ſhall be your own.

39 As for any overſight or fault committed unto this day, we forgive it, and the crown-tax alſo which ye owe us; and if there were any other tribute paid in Jeruſalem, it ſhall no more be paid.

40 ¶ And look who are meet among you to be in our court, and let them be inrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Iſrael, in the hundred and ſeventieth year.

42 Then the people of Iſrael began to write in their inſtruments and contracts, In the firſt year of Simon the high prieſt, the governor and leader of the Jews.

43 In thoſe days Simon camped againſt Gaza, and beſieged it round about; he made alſo an engine of war, and ſet it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leapt into the city; whereupon there was a great uproar in the city:

45 Inſomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beſeeching Simon to grant them peace.

46 And they ſaid, Deal not with us according to our wickedneſs, but according to thy mercy.

47 So Simon was appeaſed towards them, and fought no more againſt them, but put them out of

of the city, and cleanſed the houſes wherein the idols were: and ſo entered into it with ſongs and thankſgiving.

48 Yea, he put all uncleanneſs out of it, and placed ſuch men there, as would keep the law, and made it ſtronger than it was before, and built therein a dwelling-place for himſelf.

49 They alſo of the tower in Jeruſalem were kept ſo ſtrait, that they could neither come forth, nor go into the country, nor buy, nor ſell: wherefore they were in great diſtreſs for want of victuals, and a great number of them periſhed through famine.

50 Then cried they to Simon, beſeeching him to be at one with them; which thing he granted them: and when he had put them out from thence, he cleanſed the tower from pollutions:

51 And entered into it the three and twentieth day of the ſecond month, in the hundred ſeventy and one year, with thankſgiving and branches of palm-trees, and with harps and cymbals, and with viols, and hymns, and ſongs; becauſe there was deſtroyed a great enemy out of Iſrael.

52 He ordained alſo, that that day ſhould be kept every year with gladneſs. Moreover, the hill of the temple that was by the tower, he made ſtronger then it was, and there he dwelt himſelf, with his company.

53 And when Simon ſaw that John his ſon was a valiant man, he made him captain of all the hoſts, and dwelt in Gazara.

CHAP.

## CHAP. XIV.

3. *Demetrius is taken by the king of Perſia,* 4. *The good deeds of Simon to his country:* 26. *A memorial of his acts is ſet up in Zion.*

NOW in the hundred threeſcore and twelfth year, king Demetrius gathered his forces together, and went into Media to get him help to fight againſt Tryphon.

2 But when Arſaces the king of Perſia and Media, heard that Demetrius was entered within his borders, he ſent one of his princes to take him alive;

3 Who went and ſmote the hoſt of Demetrius, and took him, and brought him to Arſaces, by whom he was put in ward.

4 ¶ As for the land *of Judea,* that was quiet all the days of Simon: for he ſought the good of his nation in ſuch wiſe, as that evermore his authority and honour pleaſed them well.

5 And as he was honourable in all his acts, ſo in this, that he took Joppe for an haven, and made an entrance to the iſles of the ſea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethſura, and the tower, out of the which he took all uncleanneſs, neither was there any that reſiſted him.

8 Then did they till their ground in peace, and the earth gave their increaſe, and the trees of the field their fruit.

9 The

9 The ancient men ſat all in the ſtreets communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and ſet in them all manner of munition, ſo that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Iſrael rejoiced with great joy:

12 For every man ſat under his vine, and his fig-tree, and there was none to fray them:

13 Neither was there any left in the land to fight againſt them: yea, the kings themſelves were overthrown in thoſe days.

14 Moreover, he ſtrengthened all thoſe of his people that were brought low: the law he ſearched out, and every contemner of the law, and wicked perſon, he took away.

15 He beautified the ſanctuary, and multiplied the veſſels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very ſorry.

17 But as ſoon as they heard that his brother Simon was made high prieſt in his ſtead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of braſs, to renew the friendſhip and league which they had made with Judas, and Jonathan his brethren:

19 Which writings were read before the congregation at Jeruſalem.

20 And this is the copy of the letters that the Lacedemonians ſent: The rulers of the Lacede-

monians, with the city, unto Simon the high prieſt, and the elders and prieſts, and reſidue of the people of the Jews our brethren, *ſend* greeting.

21 The ambaſſadors that were ſent unto our people, certified us of your glory and honour, wherefore we are glad of their coming:

22 And did regiſter the things that they ſpake in the council of the people, in this manner: Numenius *ſon* of Antiochus, and Antipater *ſon* of Jaſon, the Jews ambaſſadors, came unto us to renew the friendſhip they had with us.

23 And it pleaſed the people to entertain the men honourably, and to put the copy of the embaſſage in public records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high-prieſt.

24 After this, Simon ſent Numenius to Rome, with a great ſhield of gold of a thouſand pound weight, to confirm the league with them.

25 Whereof when the people heard, they ſaid, What thanks ſhall we give to Simon and his ſons?

26 ¶ For he and his brethren, and the houſe of his father, have eſtabliſhed Iſrael, and chaſed away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote *it* in tables of braſs, which they ſet upon pillars in mount Sion: and this is the copy of the writing. The eighteenth day of *the month* Elul, in the hundred threeſcore and twelfth year, being the third year of Simon the high prieſt,

28 At

28 At Saramel in the great congregation of the prieſts and people, and rulers of the nation, and elders of the country, were theſe things notified unto us.

29 Foraſmuch as oftentimes there have been wars in the country, wherein for the maintenance of their ſanctuary, and the law, Simon the ſon of Mattathias of the poſterity of Jarib, together with his brethren, put themſelves in jeopardy, and reſiſting the enemies of their nation, did their nation great honour.

30 (For after that Jonathan having gathered his nation together, and been their high-prieſt, was added to his people;

31 Their enemies purpoſed to invade their country, that they might deſtroy it, and lay hands on the ſanctuary.

32 At which time Simon roſe up and fought for his nation, and ſpent much of his own ſubſtance, and armed the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethſura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he ſet a garriſon of Jews there.

34 Moreover, he fortified Joppe which lieth upon the ſea, and Gazara that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furniſhed them with all things convenient for the reparation thereof.)

35 The people therefore ſeeing the acts of Simon, and unto what glory he thought to bring

his

his nation, made him their governor, and chief prieſt, becauſe he had done all theſe things, and for the juſtice and faith which he kept to his nation, and for that he ſought by all means to exalt his people.

36 For in his time things proſpered in his hands, ſo that the heathen were taken out of their country, and they alſo that were in the city of David in Jeruſalem, who had made themſelves a tower, out of which they iſſued and polluted all about the ſanctuary, and did much hurt in the holy places:

37 But he placed Jews therein, and fortified it for the ſafety of the country, and the city, and raiſed up the walls of Jeruſalem.

38 King Demetrius alſo confirmed him in the high prieſthood, according to thoſe things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard ſay, that the Romans had called the Jews their friends and confederates, and brethren, and that they had entertained the ambaſſadors of Simon honourably;

41 Alſo that the Jews and prieſts were well pleaſed, that Simon ſhould be their governor and high prieſt for ever, until there ſhould ariſe a faithful prophet;

42 Moreover, that he ſhould be their captain, and ſhould take charge of their ſanctuary, to ſet them over their works, and over the country, and over the armour, and over the fortreſſes, that (*I ſay*) he ſhould take charge of the ſanctuary;

43 Beſides

43 Beſides this, that he ſhould be obeyed of every man, and that all the writings in the country ſhould be made in his name, and that he ſhould be clothed in purple, and wear gold;

44 Alſo that it ſhould be lawful for none of the people, or prieſts, to break any of theſe things, or to gainſay his words, or to gather an aſſembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

45 And whoſoever ſhould do otherwiſe, or break any of theſe things, he ſhould be puniſhed.

46 Thus it liked all the people to deal with Simon, and to do has hath been ſaid.

47 Then Simon accepted hereof, and was well-pleaſed to be high-prieſt, and captain, and governor of the Jews and prieſts, and to defend them all.

48 So they commanded that this writing ſhould be put in tables of braſs, and that they ſhould be ſet up within the compaſs of the ſanctuary in a conſpicuous place;

49 Alſo that the copies thereof ſhould be laid up in the treaſury, to the end that Simon and his ſons might have them.

## CHAP. XV.

*4. Antiochus deſireth leave to paſs through Judea, and granteth great honours to the Jews: 27. he quarrelleth with Simon, 38. and ſendeth ſome to annoy Judea.*

MOREOVER, Antiochus ſon of Demetrius the king ſent letters from the iſles of the ſea unto Simon the prieſt and prince of the Jews, and to all the people;

2 The

2 The contents whereof were theſe: King Antiochus to Simon the high prieſt and prince of his nation, and to the people of the Jews, greeting:

3 Foraſmuch as certain peſtilent men have uſurped the kingdom of our fathers, and my purpoſe is to challenge it again, that I may reſtore it to the old eſtate, and to that end have gathered a multitude of foreign ſoldiers together, and prepared ſhips of war;

4 ¶ My meaning alſo being to go through the country, that I may be avenged of them that have deſtroyed it, and made many cities in the kingdom deſolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatſoever gifts beſides they granted.

6 I give thee leave alſo to coin money for thy country with thine own ſtamp.

7 And as concerning Jeruſalem and the ſanctuary, let them be free, and all the armour that thou haſt made, and fortreſſes that thou haſt built, and keepeſt in thine hands, let them remain unto thee.

8 And if any thing be, or ſhall be, owing to the king, let it be forgiven thee, from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, ſo that your honour ſhall be known throughout the world.

V. 3. *Foraſmuch as certain peſtilent men, &c.*—Alexander and Tryphon were the men he thus contemptuouſly ſpeaks of.

10 In

10 In the hundred threeſcore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, ſo that few were left with Tryphon.

11 Wherefore being purſued by king Antiochus, he fled unto Dora, which lieth by the ſea-ſide.

12 For he ſaw that troubles came upon him all at once, and that his forces had forſaken him.

13 Then camped Antiochus againſt Dora, having with him an hundred and twenty thouſand men of war, and eight thouſand horſemen.

14 And when he had compaſſed the city round about, and joined ſhips cloſe to the town on the ſea-ſide, he vexed the city by land and by ſea, neither ſuffered he any to go out or in.

15 In the mean ſeaſon came Numenius and his company from Rome, having letters to the kings and countries: wherein were written theſe things;

16 Lucius conſul of the Romans, unto king Ptolome, greeting:

17 The Jews ambaſſadors our friends and confederates, came unto us to renew the old friendſhip and league, being ſent from Simon the high prieſt, and from the people of the Jews.

18 And they brought a ſhield of gold of a thouſand pound.

19 We thought it good therefore to write unto the kings and countries, that they ſhould do them no harm, nor fight againſt them, their cities,

cities, or countries, nor yet aid their enemies againſt them.

20 It ſeemed alſo good to us to receive the ſhield of them.

21 If therefore there be any peſtilent fellows that have fled from their country unto you, deliver them unto Simon the high prieſt, that he may puniſh them according to their own law.

22 The ſame things wrote he likewiſe unto Demetrius the king, and Attalus, to Ariarathes, and Arſaces,

23 And to all the countries, and to Sampſames, and the Lacedemonians, and to Delus, and Mindus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnaſſus, and Rhodus, and Phaſelis, and Cos, and Side, and Aradus, and Gortina, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high prieſt.

25 So Antiochus the king camped againſt Dora the ſecond *day*, aſſaulting it continually, and making engines, by which means he ſhut up Tryphon, that he could neither go out nor in.

26 At that time Simon ſent him two thouſand choſen men to aid him: ſilver alſo and gold, and much armour.

27 ¶ Nevertheleſs, he would not receive them, but brake all the covenants which he had made with him afore, and became ſtrange unto him.

28 Furthermore, he ſent unto him Athenobius, one of his friends, to commune with him, and ſay, You withhold Joppe and Gazara, with

the

the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore, deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion, without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm that you have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you.

32 So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other mens land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of

the glory of Simon, and of all that he had ſeen: whereupon the king was exceeding wrath.

37 In the mean time fled Tryphon by ſhip unto Orthoſias.

38 ¶ Then the king made Cendebeus captain of the ſea-coaſt, and gave him an hoſt of footmen and horſemen,

39 And commanded him to remove his hoſt toward Judea: alſo he commanded him to build up Cedron, and to fortify the gates, and to war againſt the people; but as for the king *himſelf*, he purſued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people and to invade Judea, and to take the people priſoners, and ſlay them.

41 And when he had built up Cedron, he ſet horſemen there, and an hoſt *of footmen*, to the end that iſſuing out, they might make outrodes upon the ways of Judea, as the king had commanded him.

## CHAP. XVI.

3. *Judas and John prevail againſt the forces ſent by Antiochus.* 11. *Simon and two of his ſons treacherouſly murdered.*

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldeſt ſons, Judas and John, and ſaid unto them, I and my brethren, and my father's houſe, have ever from our youth unto this day fought againſt the enemies of Iſrael; and things have proſpered

ſo

ſo well in our hands, that we have delivered Iſrael oftentimes.

3 But now I am old, and ye by *God's* mercy are of a ſufficient age: Be ye inſtead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he choſe out of the country twenty thouſand men of war, with horſemen, who went out againſt Cendebeus, and reſted that night at Modin.

5 And when as they aroſe in the morning, and went into the plain, behold, a mighty great hoſt both of footmen and horſemen came againſt them: howbeit, there was a water-brook betwixt them.

6 So he and his people pitched over-againſt them: and when he ſaw that the people were afraid to go over the water-brook, he went firſt over himſelf, and then the men ſeeing him, paſſed through after him.

7 *That done*, he divided his men, and ſet the horſemen in the midſt of the footmen: for the enemies horſemen were very many.

8 Then ſounded they with the holy trumpets: whereupon Cendebeus and his hoſt were put to flight, ſo that many of them were ſlain, and the remnant gat them to the ſtrong hold.

9 At that time was Judas, John's brother, wounded: but John ſtill followed after them, until he came to Cedron, which *Cendebeus* had built.

10 So they fled even unto the tower in the fields of Azotus, wherefore he burnt it with fire:

ſo

ſo that there were ſlain of them about two thouſand men. Afterward he returned into the land of Judea in peace.

11 ¶ Moreover, in the plain of Jericho was Ptolomeus the ſon of Abubus made captain; and he had abundance of ſilver and gold;

12 For he was the high prieſt's ſon-in-law.

13 Wherefore his heart being lifted up, he thought to get the country to himſelf, and thereupon conſulted deceitfully againſt Simon and his ſons to deſtroy them.

14 Now Simon was viſiting the cities that were in the country, and taking care for the good ordering of them, at which time he came down himſelf to Jericho, with his ſons Mattathias and Judas, in the hundred threeſcore and ſeventh year, in the eleventh month, called Sabat:

15 Where the *ſon* of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit, he had hid men there.

16 So when Simon and his ſons had drunk largely, Ptolome and his men roſe up, and took their weapons, and came upon Simon into the banqueting place, and ſlew him and his two ſons, and certain of his ſervants;

17 In which doing he committed a great treachery, and recompenſed evil for good.

18 Then Ptolome wrote theſe things, and ſent to the king, that he ſhould ſend him an hoſt to aid him, and he would deliver him the country and cities.

19 He

19 He ſent others alſo to Gazara to kill John: and unto the tribunes he ſent letters to come unto him, that he might give them ſilver, and gold, and rewards.

20 And others he ſent to take Jeruſalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were ſlain, and (*quoth he,*) *Ptolome* hath ſent to ſlay thee alſo.

22 Hereof when he heard, he was ſore aſtoniſhed: ſo he laid hands on them that were come to deſtroy him, and ſlew them; for he knew that they ſought to make him away.

23 As concerning the reſt of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, theſe are written in the chronicles of his prieſthood, from the time he was made high prieſt after his father.

V. 24. *Behold theſe are written in the chronicles, &c.*—Joſephus relates in what manner he was, by the favour of the people, made high prieſt after his father, though an elder brother was alive. It is probable that the writer collected what he relates of him, from the chronicles of his prieſthood, or thoſe diaries which it was uſual for the high prieſts to keep themſelves, or take care to have kept, of their actions.

THE

# THE SECOND BOOK

OF THE

# MACCABEES.

## CHAP. I.

1. *A letter of the Jews from Jeruſalem to them of Egypt, to thank God for the death of Antiochus.*

THE brethren the Jews that be at Jeruſalem, and in the land of Judea, wiſh unto the brethren the Jews that are throughout Egypt, health and peace.

2 God be gracious unto you, and remember his covenant that he made with Abraham, Iſaac, and Jacob, his faithful ſervants;

*II. Maccabees*—This is an abridgement of a large work compoſed by one Jaſon, and contains the hiſtory of the perſecutions carried on by Epiphanes and Eupator againſt the Jews. The author of this abridgement is unknown, and the entire work of Jaſon no longer to be found. The two laſt chapters contain things that happened under the reign of Demetrius Soter, the ſucceſſor of Antiochus Eupator; and there are ſuch varieties obſervable in the ſtile, as render it doubtful whether they were written by the ſame author as the reſt of the work. It contains an hiſtory of about fifteen years, from the execution of Helidorus' commiſſion, who was ſent by Seleucus to fetch away the treaſures of the temple, to the victory obtained by Judas Maccabeus over Nicanor; that is, from the year of the world 3828 to 3843.

V. 1. *The brethren the Jews that be at Jeruſalem, &c.*—This chapter and part of the next contain a letter which the Jews at Jeruſalem wrote to their brethren, who then reſided at Egypt. It begins in the uſual form of ſalutation then practiſed in the epiſtolary method, namely, by wiſhing the perſons wrote to, health and peace.

3 And

3 And give you all an heart to ſerve him, and to do his will with a good courage, and a willing mind;

4 And open your hearts in his law and commandments, and ſend you peace,

5 And hear your prayers, and be at one with you, and never forſake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threeſcore and ninth year, we the Jews wrote unto you in the extremity of trouble, that came upon us in thoſe years, from the time that Jaſon and his company revolted from the holy land and kingdom,

8 And burnt the porch, and ſhed innocent blood: then we prayed unto the Lord, and were heard; we offered alſo ſacrifices, and fine flour, and lighted the lamps, and ſet forth the loaves.

9 And now ſee that ye keep the feaſt of tabernacles, in the month Caſleu.

10 In the hundred fourſcore and eighth year, the people that were at Jeruſalem, and in Judea, and the council, and Judas, ſent greeting and health unto Ariſtobulus, king Ptolemeus' maſter, who was of the ſtock of the anointed prieſts, and to the Jews that were in Egypt:

11 Inſomuch as God hath delivered us from great perils, we thank him highly, as having been in battle againſt a king.

12 For he caſt them out that fought within the holy city.

13 For when the leader was come into Perſia, and the army with him that ſeemed invincible,

they

they were ſlain in the temple of Nanea, by the deceit of Naneas' prieſts.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry;

15 Which when the prieſts of Nanea had ſet forth, and he was entered with a ſmall company into the compaſs of the temple, they ſhut the temple as ſoon as Antiochus was come in:

16 And opening a privy door of the roof, they threw ſtones like thunderbolts, and ſtruck down the captain, hewed them in pieces, ſmote off their heads, and caſt them to thoſe that were without.

17 Bleſſed be our God in all things, who hath delivered up the ungodly.

18 Therefore, whereas we are now purpoſed to keep the purification of the temple, upon the five and twentieth day of *the month* Caſleu, we thought it neceſſary to certify you thereof, that ye alſo might keep it as the *feaſt* of the tabernacles, and of the fire *which was given us* when Neemias offered ſacrifice, after that he had builded the temple, and the altar.

19 For when our fathers were led into Perſia, the prieſts that were then devout, took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept *it* ſure, ſo that the place was unknown to all men.

20 Now after many years, when it pleaſed God, Neemias being ſent from the king of Perſia, did ſend of the poſterity of thoſe prieſts that had

hid

hid it, to the fire: but when they told us, they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the ſacrifices were laid on, Neemias commanded the prieſts to ſprinkle the wood, and the things laid thereupon with the water.

22 When this was done, and the time came that the ſun ſhone, which afore was hid in the cloud, there was a great fire kindled, ſo that every man marvelled.

23 And the prieſts made a prayer whilſt the ſacrifice was conſuming, (*I ſay,*) both the prieſts and all *the reſt*, Jonathan beginning, and the reſt anſwering thereunto as Neemias did.

24 And the prayer was after this manner, O Lord, Lord God, Creator of all things, who art fearful, and ſtrong, and righteous, and merciful, and the only and gracious king,

25 The only giver of all things, the only Juſt, Almighty, and Everlaſting, thou that delivereſt Iſrael from all trouble, and didſt chooſe the fathers, and ſanctify them:

26 Receive the ſacrifice for thy whole people Iſrael, and preſerve thine own portion, and ſanctify it.

27 Gather thoſe together that are ſcattered from us, deliver them that ſerve among the heathen, look upon them that are deſpiſed and abhorred, and let the heathen know that thou art our God.

28 Puniſh them that oppreſs us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moſes hath ſpoken.

30 And the prieſts ſung pſalms of thankſgiving.

31 Now when the ſacrifice was conſumed, Neemias commanded the water that was left, to be poured on the great ſtones.

32 When this was done, there was kindled a flame: but it was conſumed by the light that ſhined from the altar.

33 So when this matter was known, it was told the king of Perſia, that in the place where the prieſts that were led away, had hid the fire, there appeared water, and that Neemias had purified the ſacrifices therewith.

34 Then the king encloſing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and beſtowed thereof on thoſe whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to ſay, a cleanſing: but many men call it Nephi.

## CHAP. II.

1. *What Jeremy the prophet did:* 5. *How he hid the tabernacle, the ark, and the altar.*

IT is alſo found in the records, that Jeremy the prophet commanded them that were carried away, to take of the fire, as it hath been ſignified:

2 And how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and that they ſhould not

not err in their minds, when they ſee images of ſilver and gold, with their ornaments.

3 And with other ſuch ſpeeches exhorted he them, that the law ſhould not depart from their hearts.

4 It was alſo contained in the ſame writing, that the prophet being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moſes climbed up, and ſaw the heritage of God.

5 ¶ And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incenſe, and ſo ſtopped the door.

6 And ſome of thoſe that followed him, came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, ſaying, As for that place, it ſhall be unknown, until the time that God gather his people again together, and receive them unto mercy.

8 Then ſhall the Lord ſhew them theſe things, and the glory of the Lord ſhall appear, and the cloud alſo, as it was ſhewed under Moſes, and as when Solomon deſired that the place might be honourably ſanctified.

9 It was alſo declared, that he being wiſe, offered the ſacrifice of dedication, and of the finiſhing of the temple.

10 And as when Moſes prayed unto the Lord, the fire came down from heaven, and conſumed the ſacrifices: even ſo prayed Solomon alſo, and the fire came down from heaven, and conſumed the burnt-offerings.

11 And

11 And Moſes ſaid, Becauſe the ſin-offering was not to be eaten, it was conſumed.
12 So Solomon kept thoſe eight days.
13 The ſame things alſo were reported in the writings, and commentaries of Neemias; and how he founding a library, gathered together the acts of the kings, and the prophets, and of David, and the epiſtles of the kings concerning the holy gifts.
14 In like manner alſo, Judas gathered together all thoſe things that were loſt, by reaſon of the war we had, and they remain with us.
15 Wherefore if ye have need thereof, ſend ſome to fetch them unto you.
16 Whereas we then are about to celebrate the purification, we have written unto you, and ye ſhall do well, if ye keep the ſame days.
17 We hope alſo, that the God that delivered all his people, and gave them all an heritage, and the kingdom, and the prieſthood, and the ſanctuary,
18 As he promiſed in the law, will ſhortly have mercy upon us, and gather us together out of every land under heaven, into the holy place: for he hath delivered us out of great troubles, and hath purified the place.
19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,
20 And the wars againſt Antiochus Epiphanes, and Eupator his ſon;
21 And the manifeſt ſigns that came from heaven, unto thoſe that behaved themſelves manfully

fully to their honour for Judaiſm: ſo that being but a few, they overcame the whole country, and chaſed barbarous multitudes,

22 And recovered again the temple, renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour.

23 *All theſe things*, (*I ſay*) being declared by Jaſon of Cyrene in five books, we will aſſay to abridge in one volume.

24 For conſidering the infinite number, and the difficulty which they find that deſire to look into the narrations of the ſtory, for the variety of the matter,

25 We have been careful that they that will read, might have delight, and that they that are deſirous to commit to memory, might have eaſe, and that all into whoſe hands it comes, might have profit.

26 Therefore to us that have taken upon us this painful labour of abridging, it was not eaſy, but a matter of ſweat and watching;

27 Even as it is no eaſe unto him that prepareth a banquet, and ſeeketh the benefit of others: yet for the pleaſuring of many, we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the maſter-builder of a new houſe muſt care for the whole building; but he that undertaketh to ſet it out, and paint it, muſt

ſeek

ſeek out fit things for the adorning thereof: even ſo I think it is with us.

30 To ſtand upon every point, and go over things at large, and to be curious in particulars, belongeth to the firſt author of the ſtory.

31 But to uſe brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgement.

32 Here then will we begin the ſtory: only adding thus much to that which hath been ſaid, That it is a fooliſh thing to make a long prologue, and to be ſhort in the ſtory itſelf.

## CHAP. III.

1. *Of the honour done to the temple by the kings of the Gentiles.* 4. *Simon uttereth what treaſures are in the temple.*

NOW when the holy city was inhabited with all peace, and the laws were kept very well, becauſe of the godlineſs of Onias the high prieſt, and his hatred of wickedneſs,

2 It came to paſs, that even the kings themſelves did honour the place, and magnified the ple with their beſt gifts;

3 Inſomuch that Seleucus king of Aſia, of his own revenues, bare all the coſts belonging to the ſervice of the ſacrifices.

4 ¶ But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high prieſt about diſorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius *the ſon* of Thraſeas, who

V. 1. *Now when the holy city was inhabited*—The author begins his hiſtory in the year of the world 3820, Onias being then high-prieſt.

then

then was governor of Cëlosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high-priest, of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him, that there was such money laid up for the relief of widows and fatherless children:

11 And that some of it belonged to Hircanus, *son* of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrong should be done unto them that had committed it to the holiness of the place, and to the

the majeſty and inviolable ſanctity of the temple, honoured over all the world.

13 But Heliodorus, becauſe of the king's commandment given him, ſaid, That in any wiſe it muſt be brought into the king's treaſury.

14 So at the day which he appointed, he entered in to order this matter: wherefore there was no ſmall agony throughout the whole city.

15 But the prieſts proſtrating themſelves before the altar in their prieſts veſtments, called unto heaven upon him that made a law concerning things given to be kept, that they ſhould ſafely be preſerved for ſuch as had committed them to be kept.

16 Then whoſo had looked the high prieſt in the face, it would have wounded his heart: for his countenance, and the changing of the colour, declared the inward agony of his mind:

17 For the man was ſo compaſſed with fear and horror of the body, that it was manifeſt to them that looked upon him, what ſorrow he had now in his heart.

18 Others ran flocking out of their houſes to the general ſupplication, becauſe the place was like to come into contempt.

19 And the women girt with ſackcloth under their breaſts, abounded in the ſtreets, and the virgins that were kept in, ran, ſome to the gates, and ſome to the walls, and others looked out at the windows.

20 And all holding their hands towards heaven, made ſupplication.

21 Then

21 Then it would have pitied a man to ſee the falling down of the multitude of all ſorts, and the fear of the high prieſt, being in ſuch an agony.

22 They then called upon the Almighty Lord, to keep the things committed of truſt, ſafe and ſure for them that had committed them.

23 Nevertheleſs, Heliodorus executed that which was decreed.

24 Now as he was there preſent himſelf with his guard about the treaſury, the Lord of ſpirits, and the prince of all power, cauſed a great apparition, ſo that all that preſumed to come in with him, were aſtoniſhed at the power of God, and fainted, and were ſore afraid.

25 For there appeared unto them an horſe with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and ſmote at Heliodorus with his fore-feet, and it ſeemed that he that ſat upon the horſe had complete harneſs of gold.

26 Moreover, two other young men appeared before him, notable in ſtrength, excellent in beauty, and comely in apparel, who ſtood by him on either ſide, and ſcourged him continually, and gave him many ſore ſtripes.

27 And Heliodorus fell ſuddenly unto the ground, and was compaſſed with great darkneſs: but they that were with him took him np, and put him in a litter.

28 Thus him, that lately came with a great train, and with all his guard into the ſaid treaſury, they carried out, being unable to help him-

ſelf with his weapons: and manifeſtly they acknowledged the power of God.

29 For he by the hand of God was caſt down, and lay ſpeechleſs without all hope of life.

30 But they praiſed the Lord that had miraculouſly honoured his own place: for the temple which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled joy and gladneſs.

31 Then ſtraightways certain of Heliodorus' friends prayed Onias, that he would call upon the moſt High to grant him his life, who lay ready to give up the ghoſt.

32 So the high prieſt ſuſpecting leſt the king ſhould miſconceive, that ſome treachery had been done to Heliodorus by the Jews, offered a ſacrifice for the health of the man.

33 Now as the high prieſt was making an atonement, the ſame young men in the ſame clothing, appeared and ſtood by Heliodorus, ſaying, Give Onias the high prieſt great thanks, inſomuch as for his ſake the Lord hath granted thee life.

34 And ſeeing that thou haſt been ſcourged from heaven, declare unto all men the mighty power of God: and when they had ſpoken theſe words, they appeared no more.

35 So Heliodorus, after he had offered ſacrifice unto the Lord, and made great vows unto him that had ſaved his life, and ſaluted Onias, returned with his hoſt to the king.

36 Then teſtified he to all men the works of the great God, which he had ſeen with his eyes.

37 And

37 And when the king aſked Heliodorus, who might be a fit man to be yet ſent once again to Jeruſalem, he ſaid,

38 If thou haſt any enemy or traitor, ſend him thither, and thou ſhalt receive him well ſcourged, if he eſcape with his life: for in that place, no doubt there is an eſpecial power of God.

39 For he that dwelleth in heaven, hath his eye on that place, and defendeth it, and he beateth and deſtroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treaſury, fell out on this ſort.

## CHAP. IV.

1. *Simon ſlandereth Onias.* 34. *Andronichus traiterouſly murdereth him:* 36. *for which the king cauſeth him to be put to death.*

THIS Simon now, (of whom we ſpake afore) having been a bewrayer of the money, and of his country, ſlandered Onias, as if he had terrified Heliodorus, and been the worker of theſe evils.

2 Thus was he bold to call him a traitor, that had deſerved well of the city, and tendered his own nation, and was ſo zealous of the laws.

3 But when their hatred went ſo far, that by one of Simon's faction, murders were committed,

4 Onias ſeeing the danger of this contention, and that Apollonius, as being the governor of Celoſyria and Phenice, did rage, and increaſe Simon's malice,

5 He went to the king, not to be an accuſer

V. 5. *He went to the king, &c.*— Onias, juſtly apprehending that worſe conſequences would flow from theſe inteſtine diviſions, and that Simon

of

of his countrymen, but ſeeking the good of all both public and private:

6 For he ſaw that it was impoſſible, that the ſtate ſhould continue quiet, and Simon leave his folly, unleſs the king did look thereunto.

7 But after the death of Selucus, when Antiochus, called Epiphanes, took the kingdom, Jaſon, the brother of Onias, laboured under-hand to be high prieſt,

8 Promiſing unto the king by interceſſion, three hundred and threeſcore talents of ſilver, and of another revenue, eighty talents:

9 Beſides this, he promiſed to aſſign an hundred and fifty more, if he might have licence to ſet him up a place for exerciſe, and for the training up of the youth in the faſhions of the heathen, and to write them of Jeruſalem, *by the name of* Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekiſh faſhion.

11 And the royal privileges granted of ſpecial favour to the Jews, by the means of John the father of Eupolemus, who went ambaſſador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new cuſtoms againſt the law.

12 For he built gladly a place of exerciſe under

was encouraged in theſe violences by Apollonius, very prudently went to the king, and impartially laid the ſtate of the controverſy before him. What his ſucceſs was is not related; but we may reaſonably ſuppoſe, that he met with a favourable hearing, and obtained ſome redreſs the grievances he complained of, becauſe the author mentions no more of tumult and outrage, till the reign of Antiochus Epiphenes the ſucceſſor of Seleucus.

der

der the tower itſelf, and brought the chief young men under his ſubjection, and made them wear a hat.

13 Now ſuch was the height of Greek faſhions, and increaſe of heatheniſh manners, through the exceeding profaneneſs of Jaſon, that ungodly wretch, and not high prieſt:

14 That the prieſts had no courage to ſerve any more at the altar, but deſpiſing the temple, and neglecting the ſacrifices, haſtened to be partakers of the unlawful allowance in the place of exerciſe, after the game of Diſcus called them forth;

15 Not ſetting by the honours of their fathers, but liking the glory of the Grecians beſt of all.

16 By reaſons whereof ſore calamity came upon them: for they had them to be their enemies and avengers, whoſe cuſtom they followed ſo earneſtly, and unto whom they deſired to be like in all things:

17 For it is not a light thing to do wickedly againſt the law of God: but the time following ſhall declare theſe things.

18 Now when the game that was uſed every fifth year, was kept at Tyrus, the king being preſent,

19 This ungracious Jaſon ſent ſpecial meſſengers from Jeruſalem, who were Antiochians, to carry three hundred drachms of ſilver to the ſacrifice of Hercules, which even the bearers thereof thought fit not to beſtow upon the ſacrifice, becauſe it was not convenient, but to be reſerved for other charges.

20 This

20 This money then in regard of the ſender, was appointed to Hercules' ſacrifice; but becauſe of the bearers thereof, it was employed to the making of gallies.

21 Now when Apollonius the *ſon* of Meneſtheus was ſent into Egypt, for the coronation of king *Ptolomeus* Philometor, Antiochus underſtanding him not to be well affected to his affairs, provided for his own ſafety: whereupon he came to Joppe, and from thence to Jeruſalem:

22 Where he was honourably received of Jaſon, and of the city, and was brought in with torch-light, and with great ſhoutings: and ſo afterward went with his hoſt unto Phenice.

23 Three years afterward, Jaſon ſent Menelaus, the aforeſaid Simon's brother, to bear the money unto the king, and to put him in mind of certain neceſſary matters.

24 But he being brought to the preſence of the king, when he had magnified him, for the glorious appearance of his power, got the prieſthood to himſelf, offering more than Jaſon by three hundred talents of ſilver.

25 So he came with the king's mandate, bringing nothing worthy the high prieſthood, but having the fury of a cruel tyrant, and the rage of a ſavage beaſt.

26 Then Jaſon, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promiſed unto the king,

king, he took no good order for it; albeit Softratus the ruler of the caſtle required it.

28 For unto him appertained the gathering of the cuſtoms. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lyſimachus in his ſtead in the prieſthood; and Soſtratus *left* Crates who was governor of the Cyprians.

30 While thoſe things were in doing, they of Tarſus and Mallos made inſurrection, becauſe they were given to the king's concubine, called Antiochis.

31 Then came the king in all haſte to appeaſe matters, leaving Andronicus a man in authority, for his deputy.

32 Now Menelaus ſuppoſing that he had gotten a convenient time, ſtole certain veſſels of gold out of the temple, and gave ſome of them to Andronicus, and ſome he ſold into Tyrus, and the cities round about.

33 Which when Onias knew of a ſurety, he reproved him, and withdrew himſelf into a ſanctuary at Daphne that lieth by Antiochia.

34 ¶ Wherefore Menelaus taking Adronicus apart, prayed him to get Onias into his hands, who being perſuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths, and though he were ſuſpected *by him*, yet perſuaded he him to come forth of the ſanctuary: whom forthwith he ſhut up without regard of juſtice.

35 For the which cauſe not only the Jews, but many alſo of other nations took great indignation,

nation, and were much grieved for the unjuſt murder of the man.

36 ¶ And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact alſo, complained becauſe Onias was ſlain without cauſe.

37 Therefore Antiochus was heartily ſorry, and moved to pity, and wept, becauſe of the ſober and modeſt behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place where he had committed impiety againſt Onias, there ſlew he the curſed murderer. Thus the Lord rewarded him his puniſhment, as he had deſerved.

39 Now when many ſacrileges had been committed in the city by Lyſimachus, with the conſent of Menelaus, and the bruit thereof was ſpread abroad, the multitude gathered themſelves together againſt Lyſimachus, many veſſels of gold being already carried away.

40 Whereupon the common people riſing, and being filled with rage, Lyſimachus armed about three thouſand men, and began firſt to offer violence; one Auranus being the leader, a man far gone in years, and no leſs in folly.

41 They then ſeeing the attempt of Lyſimachus, ſome of them caught ſtones, ſome clubs, others taking handfuls of duſt that was next at hand, caſt them altogether upon Lyſimachus, and thoſe that ſet upon them.

42 Thus

42 Thus many of them they wounded, and ſome they ſtruck to the ground, and all *of them* they forced to flee: but as for the church-robber himſelf, him they killed beſide the treaſury.

43 Of theſe matters therefore there was an accuſation laid againſt Menelaus.

44 Now when the king came to Tyrus, three men that were ſent from the ſenate, pleaded the cauſe before him:

45 But Menelaus being now convicted, promiſed Ptolome the *ſon* of Dorymenes, to give him much money, if he would pacify the king towards him.

46 Whereupon Ptolome taking the king aſide into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Inſomuch that he diſcharged Menelaus from the accuſations, who notwithſtanding was cauſe of all the miſchief: and thoſe poor men, who if they had told their cauſe, yea, before the Scythians, ſhould have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy veſſels, did ſoon ſuffer unjuſt puniſhment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, cauſed them to be honourably buried.

50 And ſo through the covetouſneſs of them that were of power, Menelaus remained ſtill in authority, increaſing in malice, and being a great traitor to the citizens.

## CHAP. V.

2. *Of the ſigns and tokens ſeen in Jeruſalem.* 15. *The ſpoiling of the temple.* 27. *Maccabeus fleeth into the wilderneſs.*

ABOUT the ſame time, Antiochus prepared his ſecond voyage into Egypt:

2 And then it happened, that through all the city for the ſpace almoſt of forty days, there were ſeen horſemen running in the air, in cloth of gold, and armed with lances like a band of ſoldiers,

3 And troops of horſemen in array, encountering and running one againſt another, with ſhaking of ſhields, and multitude of pikes, and drawing of ſwords, and caſting of darts, and glittering of golden ornaments, and harneſs of all ſorts.

4 Wherefore every man prayed that the apparition might turn to good.

5 Now when there was gone forth a falſe rumour, as though Antiochus had been dead, Jaſon took at the leaſt a thouſand men, and ſuddenly made an aſſault upon the city; and they that were upon the walls, being put back, and the city at length taken, Menelaus fled into the caſtle:

6 But Jaſon ſlew his own citizens without mercy, (not conſidering that to get the day of them

V. 2. *For the ſpace of almoſt forty days*—Whilſt theſe contentions prevailed between Menelaus and the Jews, God was pleaſed to give them ſome fearful warnings of what he was about to bring upon them! Dreadful viſions of warlike encounters between men and horſes were ſeen in the air for forty days ſucceſſively, with which the people were ſo terrified, that they unanimouſly joined in their prayers to God that he would avert thoſe evils which ſeemed to be threatened, or make them favourable omens of future ſucceſs and proſperity to their nation.

of

of his own nation, would be a moſt unhappy day for him: but thinking they had been *his* enemies, and not *his* countrymen, whom he conquered.)

7 Howbeit, for all this he obtained not the principality, but at the laſt received ſhame for the reward of his treaſon, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accuſed before Aretas the king of the Arabians, fleeing from city to city, purſued of all men, hated as a forſaker of the laws, and being had in abomination, as an open enemy of his country, and country-men, he was caſt out into Egypt.

9 Thus he that had driven many out of their country, periſhed in a ſtrange land, retiring to the Lacedemonians, and thinking *there* to find ſuccour by reaſon of his kindred.

10 And he that had caſt out many unburied, had none to mourn for him, nor any ſolemn funerals at all, nor ſepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted, whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to ſpare ſuch as they met, and to ſlay ſuch as went up upon the houſes.

13 Thus there was killing of young and old, making away of men, women, and children, ſlaying of virgins and infants.

14 And there were deſtroyed within the ſpace of

of three whole days, fourſcore thouſand, whereof forty thouſand were ſlain in the conflict; and no fewer ſold than ſlain.

15 ¶ Yet was he not content with this, but preſumed to go into the moſt holy temple of all the world; Menelaus that traitor to the laws, and to his own country, being his guide:

16 And taking the holy veſſels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation, and glory, and honour of the place, he gave them away.

17 And ſo haughty was Antiochus in mind, that he conſidered not that the Lord was angry for a while for the ſins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many ſins, this man as ſoon as he had come, had forthwith been ſcourged, and put back from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſury.

19 Nevertheleſs, God did not chooſe the people for the places' ſake, but the place for the people's ſake.

20 And therefore the place itſelf, that was partaker with them of the adverſity that happened to the nation, did afterwards communicate in the benefits ſent from the Lord: and as it was forſaken in the wrath of the Almighty, ſo again, the great Lord being reconciled, it was ſet up with all glory.

21 So when Antiochus had carried out of the temple

temple a thouſand and eight hundred talents, he departed in all haſte unto Antiochia, weening in his pride to make the land navigable, and the ſea paſſable by foot: ſuch was the haughtineſs of his mind.

22 And he left governors to vex the nation: at Jeruſalem, Philip, for his country a Phrygian, and for manners more barbarous than he that ſet him there:

23 And at Garizim, Andronicus: and beſides Menelaus, who worſe than all the reſt, bare an heavy hand over the citizens, having a malicious mind againſt his countrymen the Jews.

24 He ſent alſo that deteſtable ring-leader, Apollonius, with an army of two and twenty thouſand, commanding him to ſlay all thoſe that were in their beſt age, and to ſell the women and the younger ſort:

25 Who coming to Jeruſalem, and pretending peace, did forbear till the holy day of the ſabbath, when taking the Jews keeping holy day, he commanded his men to arm themſelves.

26 And ſo he ſlew all them that were gone to the celebrating of the ſabbath, and running through the city with weapons, ſlew great multitudes.

27 ¶ But Judas Maccabeus, with nine others, or thereabout, withdrew himſelf into the wilderneſs, and lived in the mountains, after the manner of beaſts, with his company, who fed on herbs continually, leſt they ſhould be partakers of the pollution.

CHAP.

## CHAP. VI.

1. *The Jews are compelled to leave the law of God.* 4. *The temple is defiled.*

NOT long after this, the king ſent an old man of Athens, to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute alſo the temple in Jeruſalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the defender of ſtrangers, as they did deſire that dwelt in the place.

3 The coming in of this miſchief was ſore and grievous to the people:

4 ¶ For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women, within the circuit of the holy places, and beſides that, brought in things that were not lawful.

5 The altar alſo was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep ſabbath-days, or ancient feaſts, or to profeſs himſelf at all to be a Jew.

7 And in the day of the king's birth every month they were brought by bitter conſtraint to eat of the ſacrifices; and when the feaſt of Bacchus was kept, the Jews were compelled to go in proceſſion to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the heathen, by the ſuggeſtion of Ptoleme againſt the Jews, that they ſhould obſerve

obſerve the ſame faſhions, and be partakers of their ſacrifices:

9 And whoſo would not conform themſelves to the manners of the Gentiles, ſhould be put to death. Then might a man have ſeen the preſent miſery.

10 For there were two women brought, who had circumciſed their children, whom when they had openly led round about the city, the babes hanging at their breaſts, they caſt them down headlong from the wall.

11 And others that had run together into caves near by, to keep the ſabbath-day ſecretly, being diſcovered to Philip, were all burnt together, becauſe they made a conſcience to help themſelves, for the honour of the moſt ſacred day.

12 Now I beſeech thoſe that read this book, that they be not diſcouraged for theſe calamities, but that they judge thoſe puniſhments not to be for deſtruction, but for a chaſtening of our nation.

13 For it is a token of his great goodneſs, when wicked doers are not ſuffered any long time, but forthwith puniſhed.

14 For not as with other nations, whom the Lord patiently forbeareth to puniſh, till they be come to the fulneſs of their ſins: ſo dealeth he with us;

15 Leſt that being come to the height of ſin, afterwards he ſhould take vengeance of us.

16 And therefore he never withdraweth his mercy from us: And though he puniſh with adverſity,

verſity, yet doth he never forſake his people.

17 But let this that we have ſpoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

18 Eleazar one of the principal ſcribes, an aged man, and of a well-favoured countenance, was conſtrained to open his mouth, and to eat ſwine's fleſh.

19 But he chooſing rather to die glorioufly, than to live ſtained with ſuch an abomination, ſpit it forth, and came of his own accord to the torment,

20 As it behoved them to come that are reſolute to ſtand out againſt ſuch things as are not lawful for love of life to be taſted.

21 But they that had the charge of that wicked feaſt, for the old acquaintance they had with the man, taking him aſide, beſought him to bring fleſh of his own proviſion, ſuch as was lawful for him to uſe, and make as if he did eat of the fleſh taken from the ſacrifice commanded by the king;

22 That in ſo doing he might be delivered from death, and for the old friendſhip with them, find favour.

23 But he began to conſider diſcreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his moſt honeſt education from a child, or rather the holy law, made and given by God: therefore he anſwered accordingly, and willed them ſtraightways to ſend him to the grave.

24 For

24 For it becometh not our age (*ſaid he*) in any wiſe to diſſemble, whereby many young perſons might think, that Eleazar being four-ſcore years old and ten, were now gone to a ſtrange religion,

25 And ſo they through mine hypocriſy, and deſire to live a little time, and a moment longer, ſhould be deceived by me, and I get a ſtain to mine old age, and make it abominable.

26 For though for the preſent time I ſhould be delivered from the puniſhment of men: yet ſhould I not eſcape the hand of the Almighty, neither alive nor dead.

27 Wherefore now manfully changing this life, I will ſhew myſelf ſuch an one as mine age requireth,

28 And leave a notable example to ſuch as be young, to die willingly and courageouſly, for the honourable and holy laws: and when he had ſaid theſe words, immediately he went to the torment.

29 They that led him, changing the good-will they bare him a little before, into hatred, becauſe the foreſaid ſpeeches proceeded, as they thought, from a deſperate mind.

30 But when he was ready to die with ſtripes, he groaned and ſaid, It is manifeſt unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure ſore pains in body, by being beaten: but in ſoul am well content to ſuffer theſe things, becauſe I fear him.

31 And thus this man died, leaving his death

for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

## CHAP. VII.

*The conſtancy and cruel death of ſeven brethren and their mother in one day, becauſe they would not eat ſwine's fleſh at the king's commandment.*

IT came to paſs alſo that ſeven brethren with their mother were taken, and compelled by the king againſt the law to taſte ſwine's fleſh, and were tormented with ſcourges and whips.

2 But one of them that ſpake firſt, ſaid thus, What wouldeſt thou aſk, or learn of us? We are ready to die, rather than to tranſgreſs the laws of our fathers.

3 Then the king being in a rage, commanded pans and caldrons to be made hot.

4 Which forthwith being heated, he commanded to cut out the tongue of him that ſpake firſt, and to cut off the utmoſt parts of his body, the reſt of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good ſpace diſperſed, they exhorted one ano-

V. 1. *It came to paſs alſo, that ſeven brethren, with their mother, were taken, and compelled by the king againſt the law to taſte ſwine's fleſh, &c.*—In this chapter we have a particular account of the martyrdom of a mother and her ſeven ſons, who ſuffered with unparallelled conſtancy and firmneſs, the moſt exquiſite tortures that the invention of the tyrant Antiochus could furniſh, or his executioners act, rather than violate a precept of their law which forbad the eating of ſwine's fleſh.

ther,

ther, with the mother, to die manfully, ſaying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moſes in his ſong, which witneſſed to their faces, declared, ſaying, And he ſhall be comforted in his ſervants.

7 So when the firſt was dead after this manner, they brought the ſecond to make him a mocking-ſtock: and when they had pulled off the ſkin of the head with the hair, they aſked him, Wilt thou eat before thou be puniſhed throughout every member of thy body?

8 But he anſwered in his own language, and ſaid, No. Wherefore he alſo received the next torment in order as the former did.

9 And when he was at the laſt gaſp, he ſaid, Thou like a fury takeſt us out of this preſent life, but the King of the world ſhall raiſe us up, who have died for his laws, unto everlaſting life.

10 After him was the third made a mocking-ſtock: and when he was required, he put out his tongue, and that right ſoon, holding forth his hands manfully,

11 And ſaid courageouſly, Theſe I had from heaven; and for his laws I deſpiſe them, and from him I hope to receive them again.

12 Inſomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead alſo, they tormented and mangled the fourth in like manner.

14 So

14 So when he was ready to die, he ſaid thus, It is good, being put to death by men, to look for hope from God, to be raiſed up again by him: as for thee, thou ſhalt have no reſurrection to life.

15 Afterward they brought the fifth alſo, and mangled him.

16 Then looked he unto the king, and ſaid, Thou haſt power over men, thou art corruptible, thou doeſt what thou wilt; yet think not that our nation is forſaken of God.

17 But abide a while, and behold his great power, how he will torment thee and thy ſeed.

18 After him alſo they brought the ſixth, who being ready to die, ſaid, Be not deceived without cauſe: for we ſuffer theſe things for ourſelves, having ſinned againſt our God: therefore marvellous things are done *unto us*.

19 But think not thou that takeſt in hand to ſtrive againſt God, that thou ſhalt eſcape unpuniſhed.

20 But the mother was marvellous above all, and worthy of honourable memory: for when ſhe ſaw her ſeven ſons ſlain within the ſpace of one day, ſhe bare it with a good courage, becauſe of the hope that ſhe had in the Lord.

21 Yea, ſhe exhorted every one of them in her own language, filled with courageous ſpirits; and ſtirring up her womaniſh thoughts, with a manly ſtomach, ſhe ſaid unto them,

22 I cannot tell how you came into my womb: for I neither gave you breath nor life, neither

neither was it I that formed the members of every one of you.

23 But doubtleſs the Creator of the world, who formed the generation of man, and found out the beginning of all things, will alſo of his own mercy give you breath and life again, as you now regard not your own ſelves for his laws ſake.

24 Now Antiochus thinking himſelf deſpiſed, and ſuſpecting it to be a reproachful ſpeech, whilſt the youngeſt was yet alive, did not only exhort him by words, but alſo aſſured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that alſo he would take him for his friend, and truſt him with affairs.

25 But when the young man would in no caſe hearken unto him, the king called his mother, and exhorted her, that ſhe would counſel the young man to ſave his life.

26 And when he had exhorted her with many words, ſhe promiſed him that ſhe would counſel her ſon.

27 But ſhe bowing herſelf towards him, laughing the cruel tyrant to ſcorn, ſpake in her country language, on this manner: O my ſon, have pity upon me that bare thee nine months in my womb, and gave thee ſuck three years, and nouriſhed thee, and brought thee up unto this age, and endured the troubles of education.

28 I beſeech thee, my ſon, look upon the heaven and the earth, and all that is therein, and

conſider

conſider that God made them of things that were not; and ſo was mankind made likewiſe.

29 Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 Whilſt ſhe was yet ſpeaking theſe words, the young man ſaid, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moſes.

31 And thou that haſt been the author of all miſchief againſt the Hebrews, ſhalt not eſcape the hands of God.

32 For we ſuffer becauſe of our ſins.

33 And though the living Lord be angry with us a little while for our chaſtening and correction, yet ſhall he be at one again with his ſervants.

34 But thou, O godleſs man, and of all other moſt wicked, be not lifted up without a cauſe, nor puffed up with uncertain hopes, lifting up thy hand againſt the ſervants of God:

35 For thou haſt not yet eſcaped the judgment of almighty God, who ſeeth all things.

36 For our brethren who now have ſuffered a ſhort pain, are dead under God's covenant of everlaſting life: but thou through the judgment of God, ſhalt receive juſt puniſhment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beſeeching God, that he would ſpeedily be merciful unto

our

our nation, and that thou by torments and plagues mayeſt confeſs, that he alone is God;

38 And that in me and my brethren, the wrath of the Almighty, which is juſtly brought upon all our nation, may ceaſe.

39 Then the king being in a rage, handled him worſe than all the reſt, and took it grievouſly that he was mocked.

40 So this man died undefiled, and put his whole truſt in the Lord.

41 Laſt of all after the ſons, the mother died.

42 Let this be enough now to have ſpoken concerning the idolatrous feaſts, and the extreme tortures.

## CHAP. VIII.

1. *Judas gathereth an hoſt:* 9. *Nicanor is ſent againſt him:* 16. *Judas putteth him to flight,* 28. *and divideth the ſpoils.* 35. *Nicanor fleeth with grief to Antioch.*

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all ſuch as continued in the Jews religion, and aſſembled about ſix thouſand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all, and alſo pity the temple, profaned of ungodly men,

V. 1. *Judas Maccabeus, and they that were with him went privily into the towns, &c.*—The author having concluded his account of the idolatrous feaſt, at which the poor Jews were compelled to be preſent and aſſiſt, and likewiſe of the inhuman cruelties exerciſed on thoſe whoſe faith and reſolution, were ſtrong enough to outbrave all the tyrants barbarities; in this begins his narrative of the noble exploits performed by Judas Maccabeus in defence of their laws and country.

3 And

3 And that he would have compaſſion upon the city, ſore defaced, and ready to be made even with the ground, and hear the blood that cried unto him,

4 And remember the wicked ſlaughter of harmleſs infants, and the blaſphemies committed againſt his Name, and that he would ſhew his hatred againſt the wicked.

5 Now when Maccabeus had his company about him, he could not be withſtood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the moſt commodious places, and overcame and put to flight no ſmall number of his enemies.

7 But ſpecially took he advantage of the night, for ſuch privy attempts, inſomuch that the bruit of his manlineſs was ſpread every where.

8 So when Philip ſaw that this man increaſed by little and little, and that things proſpered with him ſtill more and more, he wrote unto Ptolemeus the governor of Celoſyria and Phenice, to yield more aid to the king's affairs.

9 ¶ Then forthwith chooſing Nicanor the *ſon* of Patroclus, one of his ſpecial friends, he ſent him with no fewer than twenty thouſand of all nations under him, to root out the whole generation of the Jews; and with him he joined alſo Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make ſo much money of the captive Jews, as ſhould defray the

tribute

tribute of two thouſand talents, which the king was to pay to the Romans.

11 Wherefore immediately he ſent to the cities upon the ſea-coaſt, proclaiming a ſale of the captive Jews, and promiſing that they ſhould have fourſcore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto thoſe that were with him, that the army was at hand,

13 They that were fearful, and diſtruſted the juſtice of God, fled, and conveyed themſelves away.

14 Others ſold all that they had left, and withal beſought the Lord to deliver them, being ſold by the wicked Nicanor before they met together:

15 And if not for their own ſakes, yet for the covenants he had made with their fathers, and for his holy and glorious Name's ſake, by which they were called.

16 ¶ So Maccabeus called his men together unto the number of ſix thouſand, and exhorted them not to be ſtricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully againſt them, but to fight manfully,

17 And to ſet before their eyes the injury that they had unjuſtly done to the holy place, and the cruel handling of the city, whereof they

made a mockery, and alſo the taking away of the government of their forefathers:

18 For they, *ſaid he*, truſt in their weapons and boldneſs; but our confidence is in the almighty God, who at a beck can caſt down both them that come againſt us, and alſo all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourſcore and five thouſand periſhed.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thouſand in all to the buſineſs, with four thouſand Macedonians, and that the Macedonians being perplexed, the eight thouſand deſtroyed an hundred and twenty thouſand, becauſe of the help that they had from heaven, and ſo received a great booty.

21 Thus when he had made them bold with theſe words, and ready to die for the laws, and the country, he divided his army into four parts:

22 And joined with himſelf his own brethren, leaders of each band, *to wit*, Simon, and Joſeph, and Jonathan, giving each one fifteen hundred men.

23 Alſo *he appointed* Eleazar to read the holy book: and when he had given them this watchword, The help of God; himſelf leading the firſt band, he joined battle with Nicanor.

24 And by the help of the Almighty they ſlew above nine thouſand of their enemies, and wounded

wounded and maimed the moſt part of Nicanor's hoſt, and ſo put all to flight;

25 And took their money that came to buy them, and purſued them far: but lacking time they returned.

26 For it was the day before the ſabbath, and therefore they would no longer purſue them,

27 So when they had gathered their armour together, and ſpoiled their enemies, they occupied themſelves about the ſabbath, yielding exceeding praiſe and thanks to the Lord, who had preſerved them unto that day, which was the beginning of mercy diſtilling upon them.

28 And after the ſabbath, when they had given part of the ſpoils to the maimed, and the widows, and orphans, the reſidue they divided among themſelves and their ſervants.

29 When this was done, and they had made a common ſupplication, they beſought the merciful Lord to be reconciled with his ſervants for ever.

30 Moreover, of thoſe that were with Timotheus and Bacchides, who fought againſt them, they ſlew above twenty thouſand, and very eaſily got high and ſtrong holds, and divided amongſt themſelves many ſpoils more, and made the maimed, orphans, widows, yea, and the aged alſo, equal in ſpoils with themſelves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the ſpoils they brought to Jeruſalem.

32 They ſlew alſo Philarches that wicked perſon,

ſon, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore at ſuch time as they kept the feaſt for the victory in their country, they burnt Calliſthenes, that had ſet fire upon the holy gates, who was fled into a little houſe, and ſo he received a reward meet for his wickedneſs.

34 As for that moſt ungracious Nicanor, who had brought a thouſand merchants to buy the Jews,

35 ¶ He was, through the help of the Lord, brought down by them of whom he made leaſt account, and putting off his glorious apparel, and diſcharging his company, he came like a fugitive ſervant through the midland unto Antioch, having very great diſhonour, for that his hoſt was deſtroyed.

36 Thus he that took upon him to make good to the Romans their tribute, by means of the captives in Jeruſalem, told abroad, that the Jews had God to fight for them; and therefore they could not be hurt, becauſe they followed the laws that he gave them.

## CHAP. IX.

1. *Antiochus is chaſed from Perſepolis:* 28. *he dieth miſerably.*

ABOUT that time came Antiochus, with diſhonour out of the country of Perſia.

2 For he had entered the *city*, called Perſepolis, and went about to rob the temple, and to hold the city, whereupon the multitude running to defend themſelves with their weapons, put them

them to flight; and ſo it happened, that Antiochus being put to flight of the inhabitants, returned with ſhame.

3 Now when he came to Ecbatana, news was brought him what had happened unto Nicanor and Timotheus.

4 Then ſwelling with anger, he thought to avenge upon the Jews the diſgrace done unto him by thoſe that made him flee. Therefore commanded he his chariot-man to drive without ceaſing, and to diſpatch the journey, the judgment of God now following him. For he had ſpoken proudly in this ſort, That he would come to Jeruſalem, and make it a common burying-place of the Jews.

5 But the Lord almighty, the God of Iſrael ſmote him with an incurable and inviſible plague: for as ſoon as he had ſpoken theſe words, a pain of the bowels that was remedileſs came upon him, and ſore torments of the inner parts;

6 And that moſt juſtly: for he had tormented other mens bowels with many and ſtrange torments.

7 Howbeit he nothing at all ceaſed from his bragging, but ſtill was filled with pride, breathing out fire in his rage againſt the Jews, and commanding to haſte the journey: but it came to paſs that he fell down from his chariot, carried violently; ſo that having a ſore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the ſea, (ſo proud

was

was he beyond the condition of man) and weigh the high mountains in a balance, was now caſt on the ground, and carried in an horſe-litter, ſhewing forth unto all the manifeſt power of God.

9 So that the worms roſe up out of the body of this wicked man, and while he lived in ſorrow and pain, his fleſh fell away, and the filthineſs of his ſmell was noiſome to all his army.

10 And the man that thought a little afore he could reach to the ſtars of heaven, no man could endure to carry for his intolerable ſtink.

11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge *of himſelf* by the ſcourge of God, his pain increaſing every moment.

12 And when he himſelf could not abide his own ſmell, he ſaid theſe words, It is meet to be ſubject unto God, and that a man that is mortal ſhould not proudly think of himſelf, as if he were God.

13 This wicked perſon vowed alſo unto the Lord, (who now no more would have mercy upon him) ſaying thus,

14 That the holy city (to the which he was going in haſte to lay it even with the ground, and to make it a common burying-place) he would ſet at liberty.

15 And as touching the Jews, whom he had judged not worthy to be ſo much as buried, but to be caſt out with their children to be devoured of the fowls and wild beaſts, he would make them all equals to the citizens of Athens.

16 And

16 And the holy temple, which before he had ſpoiled, he would garniſh with goodly gifts, and reſtore all the holy veſſels, with many more, and out of his own revenue defray the charges belonging to the ſacrifices:

17 Yea, and that alſo he would become a Jew himſelf, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not ceaſe: for the juſt judgment of God was come upon him: therefore deſpairing of his health, he wrote unto the Jews the letters underwritten, containing the form of a ſupplication after this manner:

19 Antiochus, king and governor, to the good Jews his citizens, wiſheth much joy, health and proſperity.

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or elſe I would have remembered kindly your honour and good will. Returning out of Perſia, and being taken with a grievous diſeaſe, I thought it neceſſary to care for the common ſafety of all:

22 Not diſtruſting mine health, but having great hope to eſcape this ſickneſs.

23 But conſidering that even my father, at what time he led an army into the high countries, appointed a ſucceſſor,

24 To the end that if any thing fell out contrary to expectation, or if any tidings were brought

brought that were grievous, they of the land, knowing to whom the ſtate was left, might not be troubled.

25 Again, conſidering how that the princes that are borderers and neighbours unto my kingdom, wait for opportunities, and expect what ſhall be the event, I have appointed my ſon Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth.

26 Therefore I pray and requeſt you to remember the benefits that I have done unto you generally and in ſpecial, and that every man will be ſtill faithful to me and my ſon.

27 For I am perſuaded, that he, underſtanding my mind, will favourably and graciouſly yield to your deſires.

28 ¶ Thus the murderer and blaſphemer, having ſuffered moſt grievouſly, as he entreated other men, ſo died he a miſerable death in a ſtrange country in the mountains.

29 And Philip that was brought up with him, carried away his body, who alſo fearing the ſon of Antiochus, went into Egypt to Ptolemeus Philometor.

## CHAP. X.

1. *Judas recovereth the city, and purifieth the temple:* 35. *Gazara is taken, and Timotheus ſlain.*

NOW Maccabeus and his company, the Lord guiding them, recovered the temple, and the city.

V. 1. *Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city.*—Judas having already met with great ſucceſs

2 But

2 But the altars which the heathen had built in the open ſtreet, and alſo the chapels, they pulled down.

3 And having cleanſed the temple, they made another altar, and ſtriking ſtones, they took fire out of them, and offered a ſacrifice after two years, and ſet forth incenſe, and lights, and ſhew-bread.

4 When that was done, they fell flat down, and beſought the Lord, that they might come no more into ſuch troubles: but if they ſinned any more againſt him, that he himſelf would chaſten them with mercy, and that they might not be delivered unto the blaſphemous and barbarous nations.

5 Now upon the ſame day that the ſtrangers profaned the temple, on the very ſame day it was cleanſed again, even the five and twentieth day of the ſame month, which is Caſleu.

6 And they kept eight days with gladneſs, as in the feaſt of the tabernacles, remembering that not long afore they had held the feaſt of the tabernacles, when as they wandered in the mountains and dens like beaſts.

7 Therefore they bare branches and fair boughs, and palms alſo, and ſang pſalms unto him that had given them good ſucceſs in cleanſing his place.

in all his enterpriſes againſt the enemy in the country, leads his forces to Jeruſalem, and recovers the city and temple out of the hands of the heathen, deſtroys the altar devoted to idolatrous worſhip, and pulls down the chapels erected for the ſame impious ſervices; cleanſes the temple from impurities with which the heathen had polluted it, builds a new altar, and renews the ſacrifices and ceremonial rights, after two years intermiſſion.

8 They ordained alſo by a common ſtatute and decree, That every year thoſe days ſhould be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the ſon of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he ſet one Lyſias over the affairs of his realm, and *appointed him* chief governor of Celoſyria and Phenice.

12 For Ptolemeus that was called Macron, chooſing rather to do juſtice unto the Jews, for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accuſed of *the king's* friends before Eupator, and called traitor at every word, becauſe he left Cyprus, that Philometer had committed unto him, and departed to Antiochus Epiphanes, and ſeeing that he was in no honourable place, he was ſo diſcouraged, that he poiſoned himſelf and died.

14 But when Gorgias was governor of the holds, he hired ſoldiers, and nouriſhed war continually with the Jews:

15 And therewithal the Idumeans having gotten into their hands the moſt commodious holds, kept the Jews occupied, and receiving thoſe that were baniſhed from Jeruſalem, they went about to nouriſh war.

16 Then they that were with Maccabeus made ſupplication, and beſought God that he would

be

be their helper; and ſo they ran with violence upon the ſtrong hold of the Idumeans.

17 And aſſaulting them ſtrongly, they wan the holds, and kept off all that fought upon the wall, and ſlew all that fell into their hands, and killed no fewer than twenty thouſand.

18 And becauſe certain (who were no leſs than nine thouſand) were fled together into two very ſtrong caſtles, having all manner of things convenient to *ſuſtain* the ſiege,

19 Maccabeus left Simon, and Joſeph, and Zaccheus alſo, and them that were with him, who were enough to beſiege them, and departed himſelf unto thoſe places which more needed his help.

20 Now they that were with Simon, being led with covetouſneſs, were perſuaded for money (through certain of theſe that were in the caſtle) and took ſeventy thouſand drachms, and let ſome of them eſcape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accuſed thoſe men that they had ſold their brethren for money, and ſet their enemies free to fight againſt them.

22 So he ſlew thoſe that were found traitors, and immediately took the two caſtles.

23 And having good ſucceſs with his weapons in all things he took in hand, he ſlew in the two holds more than twenty thouſand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horſes out of

Aſia

Aſia not a few, came as though he wold take Jury by force of arms.

25 But when he drew near, they that were with Maccabeus turned themſelves to pray unto God, and ſprinkled earth upon their heads, and girded their loins with ſackcloth,

26 And fell down at the foot of the altar, and beſought him to be merciful to them, and to be an enemy to their enemies, and an adverſary to their adverſaries, as the law declareth.

27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themſelves.

28 Now the ſun being newly riſen, they joined both together; the one part having together with their virtue, their refuge alſo unto the Lord, for a pledge of their ſucceſs and victory: the other ſide making their rage leader of their battle.

29 But when the battle waxed ſtrong, there appeared unto the enemies from heaven, five comely men upon horſes, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every ſide with their weapons, and kept him ſafe, but ſhot arrows and lightnings againſt the enemies: ſo that being confounded with blindneſs, and full of trouble, they were killed.

31 And there were ſlain *of footmen* twenty thouſand and five hundred, and ſix hundred horſemen.

32 As

32 As for Timotheus himſelf, he fled into a very ſtrong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus, laid ſiege againſt the fortreſs courageouſly four days.

34 And they that were within, truſting to the ſtrength of the place, blaſphemed exceedingly, and uttered wicked words.

35 ¶ Nevertheleſs upon the fifth day early, twenty young men of Maccabeus' company, inflamed with anger becauſe of the blaſphemies, aſſaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewiſe aſcending after them, whilſt they were buſied with them that were within, burnt the towers, and kindling fires, burnt the blaſphemers alive; and others broke open the gates, and having received in the reſt of the army, took the city,

37 And killed Timotheus that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praiſed the Lord with pſalms and thankſgiving, who had done ſo great things for Iſrael, and given them the victory.

## CHAP. XI.

3. *Lyſias thinking to get Jeruſalem,* 8. *is put to flight,* 16. *The letters of Lyſias to the Jews.*

NOT long after this, Lyſias the king's protector and couſin, who alſo managed the affairs, took ſore diſpleaſure for the things that were done.

2 And

2 And when he had gathered about fourſcore thouſand, with all the horſemen, he came againſt the Jews, thinking to make the city an habitation of the Gentiles,

3 ¶ And to make a gain of the temple, as of the other chapels of the heathen, and to ſet the high-prieſthood to ſale every year:

4 Not at all conſidering the power of God, but puffed up with his ten thouſands of footmen, and his thouſands of horſemen, and his fourſcore elephants.

5 So he came to Judea, and drew near to Bethſura, which was a ſtrong town, but diſtant from Jeruſalem about five furlongs, and he laid ſore ſiege unto it.

6 Now when they that were with Maccabeus heard that he beſieged the holds, they and all the people, with lamentation and tears, beſought the Lord, that he would ſend a good angel to deliver Iſrael.

7 Then Maccabeus himſelf firſt of all took weapons, exhorting the other that they would jeopard themſelves together with him to help their brethren: ſo they went forth together with a willing mind.

8 ¶ And as they were at Jeruſalem, there appeared before them on horſeback one in white clothing, ſhaking his armour of gold.

9 Then they praiſed the merciful God altogether, and took heart, inſomuch that they were ready, not only to fight with men, but with moſt cruel beaſts, and to pierce through walls of iron.

10 Thus

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they ſlew eleven thouſand *footmen*, and ſixteen hundred horſemen, and put all the other to flight.

12 Many of them alſo being wounded, eſcaped naked; and Lyſias himſelf fled away ſhamefully, and ſo eſcaped;

13 Who, as he was a man of underſtanding, caſting with himſelf what loſs he had had, and conſidering that the Hebrews could not be overcome, becauſe the almighty God helped them, he ſent unto them,

14 And perſuaded them to agree to all reaſonable *conditions*, and *promiſed* that he would perſuade the king, that he muſt needs be a friend unto them.

15 Then Maccabeus conſented to all that Lyſias deſired, being careful of the common good; and whatſoever Maccabeus wrote unto Lyſias concerning the Jews, the king granted it.

16 ¶ For there were letters written unto the Jews from Lyſias to this effect: Lyſias unto the people of the Jews *ſendeth* greeting.

17 John and Abſalon, who were ſent from you, delivered me the petition ſubſcribed, and made requeſt for the performance of the contents thereof.

18 Therefore what things ſoever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If

19 If then you will keep yourſelves loyal to the ſtate, hereafter alſo will I endeavour to be a means of your good.

20 But of the particulars I have given order, both to theſe, and the other that came from me, to commune with you,

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* Dioſcorinthius.

22 Now the king's letter contained theſe words: King Antiochus unto his brother Lyſias *ſendeth* greeting.

23 Since our father is tranſlated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We underſtand alſo, that the Jews would not conſent to our father, for to be brought unto the cuſtom of the Gentiles, but had rather keep their own manner of living: for the which cauſe they require of us, that we ſhould ſuffer them to live after their own laws.

25 Wherefore our mind is, that this nation ſhall be in reſt, and we have determined to reſtore them their temple, that they may live according to the cuſtoms of their forefathers.

26 Thou ſhalt do well therefore to ſend unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation

of

of the Jews was after this manner: King Antiochus *ſendeth* greeting unto the council, and the reſt of the Jews.

28 If ye fare well, we have our deſire, we are alſo in good health.

29 Menelaus declared unto us, that your deſire was to return home, and to follow your own buſineſs:

30 Wherefore they that will depart, ſhall have ſafe conduct, till the thirtieth day of Xanthicus with ſecurity.

31 And the Jews ſhall uſe their own kind of meats, and laws, as before; and none of them any manner of ways ſhall be moleſted for things ignorantly done.

32 I have ſent alſo Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, and in the fifteenth day of *the month* Xanthicus.

34 The Romans alſo ſent unto them a letter containing theſe words: Quintus Memmius, and Titus Manlius ambaſſadors of the Romans, *ſend* greeting unto the people of the Jews.

35 Whatſoever Lyſias the king's couſin hath granted, therewith we alſo are well pleaſed.

36 But touching ſuch things as he judged to be referred to the king, after you have adviſed thereof, ſend one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore ſend ſome with ſpeed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

## CHAP. XII.

1. *The king's lieutenants vex the Jews.* 22. *Timotheus' armies overthrown.*

WHEN theſe covenants were made, Lyſias went unto the king, and the Jews were about their huſbandry.

2 But of the governors of ſeveral places, Timotheus, and Apollonius the *ſon* of Genneus, alſo Hieronymus, and Demophon, and beſides them Nicanor the governor of Cyprus, would not ſuffer them to be quiet, and live in peace.

3 The men of Joppe alſo did ſuch an ungodly deed: they prayed the Jews that dwelt among them, to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being deſirous to live in peace, and ſuſpecting nothing: but when they were gone forth into the deep, they drowned no leſs than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded thoſe that were with them *to make them ready*.

6 And calling upon God, the righteous Judge, he came againſt thoſe murderers of his brethren, and burnt the haven by night, and ſet the boats on fire, and thoſe that fled thither he ſlew.

7 And when the town was ſhut up, he went backward

backward, as if he would return to root out all them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites alſo by night, and ſet fire on the haven and the navy, ſo that the light of the fire was ſeen at Jeruſalem, two hundred and forty furlongs off.

10 Now when they were gone from thence, nine furlongs in their journey toward Timotheus, no fewer than five thouſand *men on foot*, and five hundred horſemen of the Arabians ſet upon him.

11 Whereupon there was a very ſore battle; but Judas' ſide by the help of God got the victory, ſo that the Nomades of Arabia being overcome, beſought Judas for peace, promiſing both to give him cattle, and to pleaſure him otherwiſe.

12 Then Judas thinking indeed, that they would be profitable in many things, granted them peace: whereupon they ſhook hands, and ſo they departed to their tents.

13 He went alſo about to make a bridge to a certain ſtrong city, which was fenced about with walls, and inhabited by people of divers countries: and the name of it was Caſpis.

14 But they that were within it, put ſuch truſt in the ſtrength of the walls, and proviſion of victuals, that they behaved themſelves rudely towards them that were with Judas, railing, and blaſpheming, and uttering ſuch words as were not to be ſpoken.

15 Wherefore

15 Wherefore Judas with his company, calling upon the great Lord of the world (who without any rams, or engines of war, did caſt down Jericho in the time of Joſhua) gave a fierce aſſault againſt the walls,

16 And took the city by the will of God, and made unſpeakable ſlaughters, inſomuch that a lake two furlongs broad, near adjoining thereunto, being filled full, was ſeen running with blood.

17 Then departed they from thence ſeven hundred and fifty furlongs, and came to Characa, unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had diſpatched any thing, he departed from thence, having left a very ſtrong garriſon in a certain hold.

19 Howbeit, Doſitheus and Soſipater, who were of Maccabeus' captains, went forth, and ſlew thoſe that Timotheus had left in the fortreſs, above ten thouſand men.

20 And Maccabeus ranged his army by bands, and ſet them over the bands, and went againſt Timotheus, who had about him an hundred and twenty thouſand men of foot, and two thouſand and five hundred horſemen.

21 Now when Timotheus had knowledge of Judas coming, he ſent the women and children, and the other baggage unto a fortreſs called Carnion; (for the town was hard to beſiege, and uneaſy to come unto, by reaſon of the ſtraitneſs of all the places.)

22 ¶ But

22 ¶ But when Judas his firſt band came in ſight, the enemies (being ſmitten with fear and terror, through the appearing of him that ſeeth all things) fled amain, one running this way, another that way, ſo as that they were often hurt of their own men, and wounded with the points of their own ſwords.

23 Judas alſo was very earneſt in purſuing them, killing thoſe wicked wretches, of whom he ſlew about thirty thouſand men.

24 Moreover, Timotheus himſelf fell into the hands of Doſitheus and Soſipater, whom he beſought with much craft to let him go with his life, becauſe he had many of the Jews parents, and the brethren of ſome of them, who if they had put him to death, ſhould not be regarded.

25 So when he had aſſured them with many words, that he would reſtore them without hurt, according to the agreement, they let him go for the ſaving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he ſlew five and twenty thouſand perſons.

27 And after he had put to flight and deſtroyed them, Judas removed the hoſt towards Ephron, a ſtrong city, wherein Lyſias abode, and a great multitude of divers nations, and the ſtrong young men kept the walls, and defended them mightily: wherein alſo was great proviſion of engines and darts.

28 But when Judas and his company had called upon almighty God, (who with his power breaketh the ſtrength of his enemies) they wan the

the city, and ſlew twenty and five thouſand of them that were within.

29 From thence they departed to Scythopolis, which lieth ſix hundred furlongs from Jeruſalem.

30 But when the Jews that dwelt there, had teſtified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adverſity;

31 They gave them thanks deſiring them to be friendly ſtill unto them: and ſo they came to Jeruſalem, the feaſt of the weeks approaching.

32 And after the *feaſt* called Pentecoſt, they went forth againſt Gorgias the governor of Idumea,

33 Who came out with three thouſand men of foot, and four hundred horſemen.

34 And it happened that in their fighting together, a few of the Jews were ſlain.

35 At which time Doſitheus, one of Bacenor's company, who was on horſeback, and a ſtrong man, was ſtill upon Gorgias, and taking hold of his coat, drew him by force; and when he would have taken that curſed man alive, a horſeman of Thracia coming upon him, ſmote off his ſhoulder, ſo that Gorgias fled unto Mariſa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would ſhew himſelf to be their helper and leader of the battle.

37 And with that he began in his own language, and ſung pſalms with a loud voice. and

ruſhing

ruſhing unawares upon Gorgias' men, he put them to flight.

38 So Judas gathered his hoſt, and came into the city Odollam. And when the ſeventh day came, they purified themſelves (as the cuſtom was) and kept the ſabbath in the ſame place.

39 And upon the day following, as the uſe had been, Judas and his company came to take up the bodies of them that were ſlain, and to bury them with their kinſmen in their fathers graves.

40 Now under the coats of every one that was ſlain, they found things conſecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man ſaw that this was the cauſe wherefore they were ſlain.

41 All men therefore praiſing the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themſelves unto prayer, and beſought him that the ſin committed might wholly be put out of remembrance. Beſides that, noble Judas exhorted the people to keep themſelves from ſin, forſomuch as they ſaw before their eyes the things that came to paſs, for the ſins of thoſe that were ſlain.

43 And when he had made a gathering throughout the company, to the ſum of two thouſand drachms of ſilver, he ſent it to Jeruſalem, to offer a ſin-offering, doing therein very well and honeſtly, in that he was mindful of the reſurrection;

44 (For if he had not hoped that they that were

were ſlain ſhould have riſen again, it had been ſuperfluous and vain to pray for the dead.)

45 And alſo in that he perceived that there was great favour laid up for thoſe that died godly, (it was an holy and good thought) whereupon he made reconciliation for the dead, that they might be delivered from ſin.

## CHAP. XIII.

1. *Eupator invadeth Judea.* 18. *Eupator's purpoſe is defeated.* 23. *He maketh peace with Judas.*

IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea;

2 And with him Lyſias his protector and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thouſand, and horſemen five thouſand three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus alſo joined himſelf with them, and with great diſſimulation encouraged Antiochus not for the ſafe-guard of the country, but becauſe he thought to have been made governor.

4 But the King of kings moved Antiochus'

V. 1. *In the hundred forty and ninth year, it was told Judas, that Antiochus Eupator was coming with a great power, &c.*—Antiochus with Lyſias, his tutor and prime miniſter, having gathered together a great army of horſe, foot, elephants and chariots marched to invade Judea, being inſtigated thereto by Menelaus, with a view to his own obtaining it. Lyſias knew the character of the man ſo well, that he quickly ſaw through his diſſimulation; and ſo reported his former actions and behaviour to the king; who, to prevent his perpetrating any further miſchief, and as a juſt puniſhment of his former crimes orders him to be carried to Berea, and let down from the top of an high tower into a heap of aſhes, and lie to periſh among them. A terrible puniſhment indeed! and appointed only for thoſe who had been guilty of ſacrilege or other enormous crimes.

mind

mind againſt this wicked wretch, and Lyſias informed the king, that this man was the cauſe of all miſchief, ſo that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of aſhes, and it had a round inſtrument, which on every ſide hanged down into the aſhes.

6 And whoſoever was condemned of ſacriledge, or had committed any other grievous crime, there did all men thruſt him unto death.

7 Such a death it happened that wicked man to die, not having ſo much as burial in the earth, and that moſt juſtly.

8 For inſomuch as he had committed many ſins about the altar, whoſe fire and aſhes were holy, he received his death in aſhes.

9 Now the king came with a barbarous and haughty mind, to do far worſe to the Jews than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now alſo help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not ſuffer the people, that had even now been but little refreſhed, to be in ſubjection to the blaſphemous nations.

12 So when they had all done this together, and beſought the merciful Lord, with weeping and faſting, and lying flat upon the ground

three days long, Judas having exhorted them, commanded they ſhould be in a readineſs.

13 And Judas being apart with the elders, determined, before the king's hoſt ſhould enter into Judea, and get the city, to go forth and try the matter *in fight* by the help of the Lord.

14 So when he had committed all to the Creator of the world, and exhorted his ſoldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

15 And having given the watch-word to them that were about him, Victory is of God; with the moſt valiant and choice young men, he went in into the king's tent by night, and ſlew in the camp about four thouſand men, and the chiefeſt of the elephants, with all that were upon him.

16 And at laſt they filled the camp with fear and tumult, and departed with good ſucceſs.

17 This was done in the break of the day, becauſe the protection of the Lord did help.

18 Now when the king had taken a taſte of the manlineſs of the Jews, he went about to take the holds by policy,

19 And marched towards Bethſura, which was a ſtrong hold of the Jews: but he was put to flight, failed, and loſt of his men.

20 For Judas had conveyed unto them that were in it, ſuch things as were neceſſary.

21 But Rhodocus, who was in the Jews hoſt, diſcloſed the ſecrets to the enemies; therefore he was ſought out, and when they had gotten him, they put him in priſon.

22 The

22 The king treated with them in Bethſura the ſecond time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 ¶ Heard that Philip, who was left over the affairs in Antioch was deſperately bent, confounded, intreated the Jews, ſubmitted himſelf, and ſware to all equal conditions, agreed with them, and offered ſacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they ſtormed becauſe they would make their covenants void.

26 Lyſias went up to the judgment-ſeat, ſaid as much as could be in defence of the cauſe, perſwaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

## CHAP. XIV.

6. *Alcimus accuſeth Judas.* 18. *Nicanor maketh peac with him.* 46. *Razis killeth himſelf.*

AFTER three years was Judas informed, that Demetrius the *ſon* of Seleucus, having

V. 1. *After three years was Judas informed that Demetrius the ſon of Seleucus, having entered by the haven of Tripolis, had taken the country, &c.*— Three years afterwards Judas received intelligence that Demetrius had recovered his kingdom, and ſlain Antiochus and his tutor Lyſias. Alcimus who had been formerly high prieſt, but depoſed for favouring and encouraging the idolatries of the heathen, in hopes of regaining the ſacerdotal dignity, by a plauſible repreſentation of his caſe to Demetrius, goes to him, and as an earneſt of his ſincere ſubmiſſion and loyal intentions, preſents the king with a crown of gold, a palm, and certain boughs which had been conſecrated to the uſe of the temple.

entered

entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lyſias his protector.

3 Now one Alcimus, who had been high prieſt, and had defiled himſelf wilfully in the times of their mingling *with the Gentiles*, ſeeing that by no means he could ſave himſelf, nor have any more acceſs to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, preſenting unto him a crown of gold and a palm, and alſo of the boughs which were uſed ſolemnly in the temple: and ſo that day he held his peace.

5 Howbeit, having gotten opportunity to further his fooliſh enterpriſe, *and* being called into counſel by Demetrius, and aſked how the Jews ſtood affected, and what they intended, he anſwered thereunto,

6 ¶ Thoſe of the Jews that be called Aſſideans, (whoſe captain is Judas Maccabeus) nouriſh war, and are ſeditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine anceſtors honour, (I mean the high prieſthood) am now come hither:

8 Firſt, verily for the unfeigned care I have of things pertaining to the king; and ſecondly, even for that I intended the good of mine own countrymen: for all our nation is in no ſmall miſery through the unadviſed dealing of them aforeſaid.

9 Wherefore, O king, Seeing thou knoweſt all

all theſe things, be careful for the country, and our nation, which is preſſed on every ſide, according to the clemency that thou readily ſhewest unto all.

10 For as long as Judas liveth, it is not poſſible that the ſtate ſhould be quiet.

11 This was no ſooner ſpoken of him, but others of the king's friends being maliciouſly ſet againſt Judas, did more incenſe Demetrius.

12 And forthwith calling Nicanor, who had been maſter of the elephants, and making him governor over Judea, he ſent him forth,

13 Commanding him to ſlay Judas, and to ſcatter them that were with him, and to make Alcimus high prieſt of the great temple.

14 Then the heathen that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up againſt them, they caſt earth upon their heads, and made ſupplication to him that had eſtabliſhed his people for ever, and who always helpeth his portion with manifeſtation of his preſence.

16 So at the commandment of the captain, they removed ſtraitways from thence, and came near unto them at the town of Deſſau.

17 Now Simon Judas brother had joined battle with Nicanor, but was ſomewhat diſcomfited, through the ſudden ſilence of his enemies.

18 ¶ Nevertheleſs, Nicanor hearing of the manlineſs of them that were with Judas, and the couragiouſneſs

couragiouſneſs that they had to fight for their country, durſt not try the matter by the ſword.

19 Wherefore he ſent Poſidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long adviſement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they conſented to the covenants,

21 And appointed a day to meet in together by themſelves: and when the day came, and ſtools were ſet for either of them,

22 Judas placed armed men ready in convenient places, leſt ſome treachery ſhould be ſuddenly practiſed by the enemies; ſo they made a peaceable conference.

23 Now Nicanor abode in Jeruſalem, and did no hurt, but ſent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his ſight: for he loved the man from his heart.

25 He prayed him alſo to take a wife, and to beget children: ſo he married, was quiet, and took part of this life.

26 But Alcimus perceiving the love that was betwixt them, and conſidering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected towards the ſtate; for that he had ordained Judas, a traitor to his realm, to be the king's ſucceſſor.

27 Then the king being in a rage, and provoked with the accuſations of the moſt wicked

man,

man, wrote to Nicanor, ſignifying that he was much diſpleaſed with the covenants, and commanding him that he ſhould ſend Maccabeus priſoner in all haſte unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himſelf, and took it grievouſly, that he ſhould make void the articles which were agreed upon, the man being in no fault.

29 But becauſe there was no dealing againſt the king, he watched his time to accompliſh this thing by policy.

30 Notwithſtanding, when Maccabeus ſaw that Nicanor began to be churliſh unto him, and that he intreated him more roughly than he was wont, perceiving that ſuch ſour behaviour came not of good, he gathered together not a few of his men, and withdrew himſelf from Nicanor.

31 But the other knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the prieſts that were offering their uſual ſacrifices, to deliver him the man.

32 And when they ſware that they could not tell where the man was whom he ſought,

33 He ſtretched out his right hand toward the temple, and made an oath in this manner: If you will not deliver me Judas as a priſoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After thoſe words he departed: Then the prieſts lift up their hands towards heaven, and beſought

beſought him that was ever a defender of their nation, ſaying in this manner,

35 Thou, O Lord of all things, who haſt need of nothing, waſt pleaſed that the temple of thine habitation ſhall be among us:

36 Therefore now, O holy Lord of all holineſs, keep this houſe ever undefiled, which lately was cleanſed, and ſtop every unrighteous mouth.

37 Now was there accuſed unto Nicanor, one Razis, one of the elders of Jeruſalem, a lover of his countrymen, and a man of very good report, who for his kindneſs was called a father of the Jews.

38 For in the former times when they mingled not themſelves with the Gentiles, he had been accuſed of Judaiſm, and did boldly jeopard his body and life with all vehemency, for the religion of the Jews.

39 So Nicanor willing to declare the hate that he bare unto the Jews, ſent above five hundred men of war to take him.

40 For he thought by taking him, to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the utter door, and bad that fire ſhould be brought to burn it, he being ready to be taken on every ſide, fell upon his ſword;

42 Chooſing rather to die manfully, than to come into the hands of the wicked, to be abuſed otherwiſe than beſeemed his noble birth:

43 But miſſing his ſtroke through haſte, the multitude alſo ruſhing within the doors, he ran boldly

boldly up to the wall, and caſt himſelf down manfully amongſt the thickeſt of them.

44 But they quickly giving back, and a ſpace being made, he fell down into the midſt of the void place.

45 Nevertheleſs, while there was yet breath within him, being inflamed with anger, he roſe up, and though his blood guſhed out like ſpouts of water, and his wounds were grievous, yet he ran through the midſt of the throng; and ſtanding upon a ſteep rock,

46 ¶ When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he caſt them upon the throng, and calling upon the Lord of life and ſpirit to reſtore him thoſe again, he thus died.

## CHAP. XV.

*5. Nicanor's blaſphemy. 28. He is ſlain.*

BUT Nicanor hearing that Judas and his company were in the ſtrong places about Samaria, reſolved without any danger to ſet upon them on the ſabbath-day.

2 Nevertheleſs, the Jews that were compelled to go with him, ſaid, O deſtroy not ſo cruelly, and barbarouſly, but give honour to that day, which he that ſeeth all things, hath honoured with holineſs, above *other days*.

3 Then the moſt ungracious wretch demanded if there were a mighty one in heaven that had commanded the ſabbath-day to be kept.

4 And when they ſaid, There is in heaven a

living Lord and mighty, who commanded the ſeventh day to be kept:

5 ¶ Then ſaid the other, And I alſo am mighty upon earth, and I command to take arms, and to do the king's buſineſs: yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtineſs, determined to ſet up a public monument of his victory over Judas, and them that were with him.

7 But Maccabeus had ever ſure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen againſt them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid which ſhould come unto them from the Almighty.

9 And ſo comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had ſtirred up their minds, he gave them their charge, ſhewing them therewithal the falſhood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not ſo much with defence of ſhields and ſpears, as with comfortable and good words: and beſides that, he told them a dream worthy to be believed, as if it had been ſo indeed, which did not a little rejoice them.

12 And this was his viſion, That Onias who had

had been high prieſt, a virtuous and a good man, reverend in converſation, gentle in condition, well ſpoken alſo, and exerciſed from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majeſty.

14 Then Onias anſwered, ſaying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand, gave to Judas a ſword of gold, and in giving it, ſpake thus,

16 Take this holy ſword, a gift from God, with the which thou ſhalt wound the adverſaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to ſtir them them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but couragiouſly to ſet upon them, and manfully to try the matter by conflict, becauſe the city and the ſanctuary, and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren and kinsfolks, was in leaſt account with them: but the greateſt and principal fear was for the holy temple.

19 Alſo they that were in the city, took not the leaſt care, being troubled for the conflict abroad.

20 And

20 And now, when as all looked what ſhould be the trial, and the enemies were already come near, and the army was ſet in array, and the beaſts conveniently placed, and the horſemen ſet in wings,

21 Maccabeus ſeeing the coming of the multitude, and the divers preparations of armour, and the fierceneſs of the beaſts, ſtretched out his hands towards heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it ſeemeth good to him, he giveth it to ſuch as are worthy.

22 Therefore in his prayer, he ſaid after this manner: O Lord, thou didſt ſend thine angel in the time of Ezekias king of Judea, and didſt ſlay in the hoſt of Sennacherib, an hundred fourſcore and five thouſand.

23 Wherefore now alſo, O Lord of heaven, ſend a good angel before us for a fear and dread unto them.

24 And through the might of thine arm, let thoſe be ſtricken with terror that come againſt thy holy people to blaſpheme. And he ended thus.

25 Then Nicanor, and they that were with him, came forward with trumpets and ſongs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they ſlew no leſs than thirty and five thouſand men: for through the appearance of God they were greatly cheered.

28 ¶ Now

28 ¶ Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harneſs.

29 Then they made a great ſhout and a noiſe, praiſing the Almighty in their own language.

30 And *Judas* who was ever the chief defender of the citizens, both in body and mind, and who continued his love towards his countrymen all his life, commanded to ſtrike off Nicanor's head and his hand, with his ſhoulder, and bring them to Jeruſalem.

31 So when he was there, and had called them of his nation together, and ſet the prieſts before the altar, ſent for them that were of the tower,

32 And ſhewed them vile Nicanors' head, and the hand of that blaſphemer, which with proud brags he had ſtretched out againſt the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they ſhould give it by pieces unto the fowls, and hang up the reward of his madneſs before the temple.

34 So every man praiſed toward the heaven the glorious Lord, ſaying, Bleſſed be he that hath kept his own place undefiled.

35 He hanged alſo Nicanor's head upon the tower, an evident and manifeſt ſign unto all of the help of the Lord.

36 And they ordained all with a common decree, in no caſe to let that day paſs without ſolemnity, but to celebrate the thirteenth day of the

the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth, the Hebrews had the city in their power. And here will I make an end.

38 And if I *have done* well, and as is fitting the ſtory, it is that which I deſired: but if ſlenderly, and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine, or water alone; and as wine mingled with water is pleaſant, and delighteth the taſte: even ſo ſpeech finely framed, delighteth the ears of them that read the ſtory. And here ſhall be an end.

25 SE 60

END of the APOCRYPHA.

AN

# INDEX TO VOLUME V.

## POINTING OUT

In a concise Manner, the Nature, Causes of Writing, and most remarkable Passages contained in all the Books of the APOCRYPHA.

### The FIRST BOOK of ESDRAS.

I. Esdras. THE Books of the Apocrypha, (so called) and which signifies *secret*, or *to hide*, are not received as canonical; probably, because the authors of these books are generally unknown, and very doubtful. The author of the book before us, is thought to have been an Hellenist Jew; which may be one reason why we find no Hebrew copy of it. This book is supposed to be the First Book of Ezra, to which it seems to have some analogy, but mixed with a variety of fabulous circumstances, particularly that of the three young men of Darius's guard; who, for their exquisite wisdom in answering his questions, are there pretended to have obtained, among other marks of his favour, the liberty of returning to Jerusalem, and of rebuilding the temple. Upon such a supposition, the incidents mentioned must necessarily have happened at the same period; but the author of this book quite confounds the order of time and events, with the account given by the true Ezra; so that St. Jerome calls it a collection of dreams; and the church of England, nay, even the church of Rome, has rejected the authenticity of this book.

### The SECOND BOOK of ESDRAS.

II. Esdras THIS Book is falsely pretended to have been written by Ezra himself: though partly filled with Rabbinical fables, yet it must be confessed, it contains lofty sentiments, beautiful similies, ancient traditions, the appearance, at least, of a prophetic spirit, and a remarkably close resemblance of the New Testament. It seems probable, this writer was a Jew converted to Christianity, who, in order to convert others, and to comfort those of his own nation who were converted, assumed the name of Ezra, a writer for whom the Jews had the higheſt esteem and veneration.

### TOBIT.

Tobit. TOBIT was of the tribe of Nephthali: he dwelt in Kadesh, the capital; was carried away captive by Salmanesser king of Assyria, in the fourth year of Hosea king of Israel, and the sixth of Hezekiah. He became blind in the year of the world 3317, sent his son to Ecbatane in the year 3322, died A. M. 3363, before Christ 637, before the vulgar æra 641. This book, which goes under his name, is supposed to have been written in Chaldee by some Babylonian Jew, from the original memoirs, which were begun by Tobit himself, and continued by Tobias his son. If we consider the minute detail of the genealogy, the place of residence, the different successions of time, and several other circum-

Tobit.

circumſtances, which are deſcribed with the greateſt minuteneſs and preciſion, we may juſtly aſſert, that it is a true hiſtory. The ſtyle is plain, natural, and eaſy, and the ſentiments highly inſtructive and engaging. The reſtoration of Jeruſalem, the end of the captivity, the magnificence of the holy city and temple, and the deſtruction of Nineveh under Nebuchadnezzar and Ahaſuerus, mark the dying moments of Tobit, and recommend him under the character of a prophet, as well as hiſtorian.

## JUDITH.

Judith.

SOME have fixed the remarkable tranſactions recorded in this book, to have been before, ſome after the Babyloniſh captivity: but the advocates for both theſe opinions differ widely in their calculations of the period in which this remarkable event happened. As the ſettling the chronology of this book is attended with many, and almoſt inſuperable difficulties, ſome imagine it to be a parable, written for the inſtruction and conſolation of the Jews in their captivity. To determine poſitively which are in the right, would argue more raſhneſs than judgment; eſpecially as the Data we have are ſo few, and ſo precarious, and the reading of the ſeveral copies ſo various, if not irreconcileable.

## The Reſt of ESTHER.

The reſt of Eſther.

IT is evident that many things, contained in this part of the book of Eſther, are additions made to the ſimple narration of the canonical writer; and ſeem to be invented, and added, merely to embelliſh the hiſtory; as the facts in theſe pieces are not related in the ſame manner: the ſtyle of theſe additions alſo ſhew, that they are the compoſition of a perſon, who wrote with a deſign to adorn the hiſtory of Eſther, and to adapt it to the circumſtances of the times in which he lived; and as his ſtyle is different, ſo it ſeems alſo to be inferior to it in all that majeſtic ſimplicity, which recommends and endears it to the reader.

## The WISDOM of SOLOMON.

Wiſdom of Solomon.

THIS book is called The Wiſdom of Solomon, becauſe it contains ſome of his moſt uſeful and important maxims. The Greeks quote it by the title of Panaretes, that is, A Treaſury of all the Virtues, or thoſe moral Precepts which lead us to the Practice of them. Wiſdom conſequently implies here, as it does in the Proverbs and Pſalms, the duties of religion as well as morality. This book may be divided into two parts: The firſt of which contains a deſcription or encomium of Wiſdom; and the ſecond, beginning at chapter x. a long diſcourſe in the form of prayers, wherein the author admires, praiſes, and recommends the wiſdom of God, and ſhews the extreme folly of his enemies. The ſix firſt chapters are a preface to the reſt of the work, and a kind of abridgment of the nine firſt chapters of the book of Proverbs. In the ſeventh and eighth the author aſſumes the name of Solomon, and propoſes him as an example, and gives us an elaborate deſcription of his happy reign and remarkable wiſdom, agreeably to 1 Kings. The ninth chapter is a paraphraſe on the prayer of Solomon, contained in 1 Kings iii. 6—9. From the tenth chapter to the end of the book, is a continuation of the ſame prayer.

## The WISDOM of JESUS the Son of SIRACH, or ECCLESIASTICUS.

Eccleſiaſticus.

IT is probable the title of Eccleſiaſticus was given to this book, becauſe it is an imitation of the Eccleſiaſtes of Solomon. The author has copied Solomon's method of teaching morality by ſentences or maxims. The Greeks name it The Wiſdom, or Paranetos of Jeſus the Son of Sirach; it being, as was obſerved concerning the Book of Wiſdom, A Treaſury or Treatiſe of all the Moral Virtues: and indeed this book richly deſerves ſuch a title, as there is not any virtue which it does not recommend, nor any vice which it does not expoſe and diſcourage. This book was originally compoſed for the uſe of thoſe who were willing to regulate their lives agreeable to the divine laws; nor can it fail of producing thoſe effects which it was intended to produce, if read with impartiality, with attention, and with a deſign of making it a principle of conduct.

## BARUCH.

Baruch.

THE ſubject of this book is, an epiſtle ſent, or feigned to be ſent, by king Jehoiachin, and the Jews in captivity with him at Babylon, to their brethren the Jews, that were ſtill left in Judea and Jeruſalem, with an hiſtorical preface premiſed, in which it is related how Baruch, being then at Babylon, did in the name of the ſame king and the people, by their appointment draw up the ſaid epiſtle, and afterwards read it to them for their approbation; and that a great collection being then made, the epiſtle with the money was ſent to Jeruſalem. As this book is not in the Hebrew, the Jews have deſervedly ſuſpected its authenticity; and what St. Jerome ſays of the Epiſtle of Jeremiah, annexed to it, may be ſaid of the whole, that it is ſpurious. It probably was the production of an Helleniſtical Jew, who made uſe of Baruch's name, according to the cuſtom of the time in which he wrote.

## The SONG of the THREE CHILDREN.

Song of the Three Children.

THOUGH the earlieſt ages of Chriſtianity received this addition as apocryphal, yet they read and eſteemed it a good formulary of pious thoughts, and devout prayers, to be uſed in the midſt of extreme calamity, and imminent dangers. From the tenth verſe it appears to have been compoſed on the ſame plan with the book of Baruch, and is ſuppoſed to have been written by the ſame, or a cotemporary author.

## The HISTORY of SUSANNA.

Hiſtory of Suſanna.

THIS book is extant neither in the Hebrew nor Chaldee languages, and never was received by the Jews into their canon. The Talmudic writers, however, give ſome countenance to this hiſtory; for according to them, there were two elders, named Ahab and Zedekias, who were famous for intrigue, and attempted the chaſtity of Suſanna, for which they were put to death; not by ſtoning, but by fire; and that not by the ſentence of the Jews, but by the ſentence of Nabuchodonoſor. They add, that during the captivity of the Jews in Chaldea, they loſt the power of life and death; and that it was cuſtomary for the Chaldeans to puniſh adultery by burning. Whether any credit may be given to this

History of Sufanna.

tradition, as ſupporting the authority of this book, or whether we may ſuppoſe this book to have been borrowed from that tradition, and both of them to have been viſionary, the reader can eaſily determine. By ſeveral paſſages it appears to have been written in Greek, and was probably the work of ſome Helleniſtic Jew.

## BEL and the DRAGON.

Bel & the Dragon.

THIS hiſtory is certainly ſpurious, and void of authenticity: this will appear from comparing it with the canonical book of Daniel, which aſſigns a different cauſe for the jealouſy and envy which the Babyloniſh nobleſſe conceived againſt him. Beſides, what is mentioned concerning Habbakuk is without authority, and is irreconcileable with hiſtory; he living before the reign of Nabuchodonoſor, and theſe facts being performed under that of Cyrus. The little notice that Origen, Apollinarius, and Euſebius have taken of this book, is a ſtrong preſumption that they did not think it authentic: and as St. Jerome gives it no better title than The Fable of Bel and the Dragon, we need not heſitate to pronouce it fabulous.

## The PRAYER of MANASSES King of Juda.

Prayer of Manaſſes.

THIS Prayer being unknown to the ancient Jewiſh church, probably is the reaſon it is not received as canonical, or as wrote by Manaſſes himſelf; though there is an expreſſion in 2 Chron. xxxiii. 19, which ſhews, at leaſt, that there was ſuch a prayer of his compoſing kept upon record; and it is ſcarce poſſible to pen one more expreſſive of his miſery and repentance, than this before us.

## The FIRST and SECOND BOOKS of MACCABEES.

1 & II. Maccabees.

THE Two Books of the Maccabees are hiſtorical: the firſt claims the preference, perhaps for its authenticity; as it is ſupported by the authority of Joſephus; but certainly for its accuracy and elegance; in point of which, it has the ſuperiority: it is alſo a regular hiſtory; whereas the ſecond ſeems rather to be a collection of ſome valuable pieces relating to the Jewiſh hiſtory, connected with the tranſactions recorded in the firſt book. It may not be improper to obſerve, that the doctrine of a future ſtate is mentioned as publicly known to the Jews, in the detail which is given of the martyrs for the Jewiſh faith: on this account, ſome have urged the neceſſity of receiving theſe books as canonical; but arguments of greater force may be fetched from a different topic, when we have recourſe to him who had *the words of eternal life, and brought light and immortality to light through the goſpel.* Whatever may be determined concerning canonical authority, it cannot but be confeſſed, that the hiſtory of the martyrs ſeems to be confirmed by the author of the epiſtle to the Hebrews, chap. xi. who gives us a noble encomium of the intrepidity and conſtancy of thoſe heroes. The principal incidents recorded in theſe two books are as follow.

Joſ. Ant. l. 11. c. 8.

Alexander the Great, king of Macedonia, paſſeth out of Europe into Aſia, and begins to lay waſte the Perſian empire.

id. ibid.

Manaſſes, brother to Jaddus the high prieſt, refuſing to put away his ſtrange wife, is driven from the ſacrifice: Sanaballath his father-in-law, governor of Samaria, revolteth from Darius, obtains

obtains leave of Alexander to build a temple on mount Gerizim, and makes Manaſſes high prieſt thereof: to which reſort all ſuch as are entangled in unlawful marriage, with all ſuch offenders as think themſelves not ſafe at Jeruſalem. This was the riſe of that ſchiſmatical conventicle of the Samaritans. See John iv. 20.

1 Mac. i. 1. The Perſians are overcome, Darius ſlain, and Alexander remains univerſal monarch of the eaſtern world.

Joſ.Ant. l.12. c.1. Alexander, having reigned ſix years and ten months, dieth; his army and dominions are divided among his captains.

1 Mac. i. Joſ.Ant. l.12. c.1. Ptolemeus, ſurnamed Soter, makes himſelf maſter of Jeruſalem by ſtratagem. He ſendeth ſeveral colonies of Jews into Egypt, and puts great confidence in them.

Joſ.Ant. l.12. c.2. Ptolemeus Philadelphus, ſon of Ptolemeus Soter, being a great favourer of learning, builds a moſt magnificent library at Alexandria. Demetrius Phalereus, to whom he had committed the care of procuring all ſorts of books, and out of all countries, perſuades him to employ Seventy-two Jews in tranſlating the Holy Scriptures out of the original Hebrew into the Greek tongue, which was done in the ſeventh year of his reign.

2 Mac. iii. One Simon, a man of the tribe of Benjamin, governor of the temple, falling out with Onias the high prieſt, goes to Apollonius the governor of Cœloſyria, and informs him that there is a vaſt treaſure in the temple: Apollonius acquaints king Seleucus his maſter with it, who preſently ſends his treaſurer Heliodorus to Jeruſalem, to bring this money away. Heliodorus entering the temple is by angels ſtruck down in the very place, and carried from thence half dead; but by the prayers of Onias he is ſoon after reſtored to his health. Returning to Seleucus that ſent him, he magnifies the holineſs of the temple, and the power of God dwelling in it.

1 Mac. i. 10. Antiochus Epiphanes ſucceeds Seleucus in the kingdom of Syria, and reigneth eleven years and ſome months.

2 Mac. iv. 7, Jaſon by corrupting king Antiochus obtaineth the office of high prieſt.

23, 24, Menelaus, brother to Simon the traitor, being employed by Jaſon to carry the money to the king, promiſeth three hundred talents of ſilver above what Jaſon had ſent, and getteth the prieſthood to himſelf.

27. Menelaus, not paying the money he had promiſed the king at his admiſſion, is ſummoned to appear before Antiochus; he ſubſtitutes Lyſimachus his brother in his place.

1 Mac i. 21, 22. 2 Mac. v. Joſ.Ant. l.12. c.7. Daniel xi. 28. Antiochus taketh Jeruſalem, and ſacking it pillageth the temple, deſtroyeth forty thouſand of the inhabitants, and ſelleth as many more. He endeavoureth alſo to aboliſh the worſhip of God, and forceth many Jews to forſake their religion. The Samaritans now diſown their relation to the Jews, to whom in proſperity they pretended alliance, and conſecrate the temple on mount Gerizim to Jupiter.

1 Mac. viii. 5. Perſeus, having made war upon the Romans, is (as is ſuppoſed by ſome writers, in the year 168 before Chriſt) overcome by them, and the kingdom of the Macedonians ends, when from Caranus it had ſtood 626 years. Nevertheleſs, the reliques of the Macedonian empire, while that of the Roman was riſing, did yet ſurvive in the Ptolomies of Egypt, and the kings of Syria.

1 Mac. i. 45. King Antiochus by a public edict commands all nations that are ſubject unto him to obſerve the ſame way of divine worſhip, and laying aſide their peculiar cuſtoms, to profeſs the ſame religion with the Grecians; the puniſhment of death being threatened unto ſuch as ſhall be diſobedient: and he appoints overſeers over every people and nation, who ſhall compel them hereunto. Of the Jews many chooſe rather to undergo the moſt cruel torments, than to offer ſacrifice unto idols; all which martyrdoms, with thoſe glorious ſufferings of the ſeven Maccabean brethren, are recorded in the two books of Maccabees.

ii. 2 Mac. vi. Joſ. Ant. l. 12. c. 8. Mattathias, a prieſt, with his five ſons ſlay thoſe that are ſent by king Antiochus to compel them to offer abominable ſacrifices, and after betake themſelves to the deſert. They are followed by many others, of whom a great number are ſtifled in their caves, becauſe they would not defend themſelves on the ſabbath day. Mattathias aboliſheth that ſuperſtition, and exhorts his ſons to aſſert their privileges, and deliver their country from bondage.

1 Mac. iii. 2 Mac. viii. Joſ. Ant. l. xii. c. 9. Mattathias dies, and Judas Maccabeus takes upon him the management of this affair. He delivers his country, and purgeth it from the abominations which had been committed in it.

1 Mac. iii. Joſ. Ant. l. xii. c. 10 Apollonius, governor of Samaria, having raiſed an army among the Gentiles and Samaritans, falls upon the Jews; but is diſcomfited and ſlain by Judas Maccabeus.

1 Mac. iii. 13. Joſ. ut ſup. Seron alſo, governor of the Lower Syria, muſters up all the forces under his command, and invades Judea; him Judas Maccabeus encounters, ſlays 800 of his men on the place, and puts the reſt to flight.

1 Mac. iii. 27. iv. Joſ. Ant. l. xii. c. 11 Judas Maccabeus defeats a great army, which Antiochus ſent againſt the Jews. Lyſias returns with a greater power; Judas kills 5000 of his men, and cauſeth him to retreat. He purifieth the temple, and ſetteth it in order, after it had lain deſolate three years; and buildeth a wall about Sion.

1 Mac. vi. 2 Mac. ix. 9. Joſ. Ant. l. xii. c. 13 2 Mac. xiii. Antiochus is taken with a violent pain in his bowels, and ſuch a rottenneſs ſeizeth his fleſh, that worms breed in it; he confeſſeth that he is plagued for the wrong done to Jeruſalem, and dieth in the 149th year of the kingdom of the Grecians. His ſon Antiochus Eupator, a child of nine years old, ſucceeds him. He maketh peace with the Jews, but quickly breaketh it: he puts to death Menelaus the high prieſt, and confers that honour upon Alcimus, or Jacimus.

1 Mac. vii. 2 Mac. xiv Joſ. Ant. l. xii. c. 17 Demetrius Soter, the ſon of Seleucus, eſcapes from Rome, and comes into Syria, where he cauſeth himſelf to be crowned king, and putteth to death Antiochus and Lyſias.

Demetrius, at the inſtance of Alcimus, ſends Nicanor with a great army againſt Judas Maccabeus, whom he endeavours to ſurprize. They join battle, and Nicanor is ſlain.

1 Mac. ix. Joſ. Ant. l. xii. c. 18, 19. King Demetrius ſends Bacchides with a new army, conſiſting of 20,000 men, againſt Judas Maccabeus; Judas, having with him but 800 men, ventures to engage him, and is ſlain. His brother Jonathan is choſen general in his ſtead.

1 Mac. viii 19. Joſ. Ant. l. 18. c. 17. Jonathan enters into an alliance with the Romans. Joſephus obſerves, that this was the firſt league that ever was known to be between the Romans and the Jews.

1 Mac. ix. 55. Whilſt Alcimus commands the wall of the inner court of the temple to be pulled down, God ſtrikes him ſuddenly with a palſy,

palſy, ſo that without ſpeaking a word he dies in great torment.

1 Macix.70 Joſ. Ant. l. xiii. c. 2.

Jonathan, having wearied Bacchides by war, compelleth him to make a league, and draw off his army.

1 Mac. x. 1 Joſ. Ant. l. xiii. c. 3

Alexander Balas, the ſon of king Antiochus Epiphanes, enters with an army into Syria: the garriſon of Ptolemais ſet open their gates to him, by reaſon of their hatred to king Demetrius; who prepares himſelf for war.

1 Mac. x. 3, 10. Joſ. Ant. l. 13. c. 4.

Demetrius deſireth an alliance with Jonathan, who makes uſe of this occaſion to repair the fortifications of Jeruſalem.

1 Mac. x. 15. Joſ. Ant. l. xiii. c. 5.

Alexander Balas is no leſs careful to obtain the friendſhip of Jonathan, and to oblige him, confers on him the high prieſthood.

1 Mac. x. 21. Id. ibid.

Jonathan puts on the holy veſtment on the ſeventh month of the 160th year of the kingdom of the Grecians, at the feaſt of tabernacles. He was the firſt high prieſt of the Haſmonean family.

1 Mac. x. 49, 50. Joſeph. ubi ſupr.

Demetrius and Alexander come to a battle, and Demetrius is ſlain.

1 Mac. x. 51. Joſ. c. 7.

Alexander Balas, finding himſelf in the peaceable poſſeſſion of the kingdom of Syria, eſpouſeth Cleopatra, the daughter of Ptolemeus Philometor king of Egypt. Alexander highly honours Jonathan the high prieſt at his nuptials.

1 Mac. x. 75. Joſ. Ant. lib. xiii. cap. 8.

Demetrius Nicanor, eldeſt ſon of Demetrius Soter, enters into Cilicia with an army. King Alexander Balas gives the command of Syria to Apollonius, who ſets upon Jonathan the high prieſt; Jonathan defeats him, and takes Joppe and Azotus, and burns the temple of Dagon.

Jonathan beſiegeth the citadel at Jeruſalem, held by a garriſon of Macedonians. Complaint hereof being made to Demetrius, Jonathan appeaſeth him with preſents, and obtaineth new favours for the Jews. Demetrius incurreth the hatred of his ſoldiers by abridging their pay in time of peace.

1 Mac. xi. 54. Joſ. Ant. l. 13. c. 9.

Tryphon, with ſome ſoldiers that revolted from Demetrius, undertakes to eſtabliſh Antiochus, the ſon of Alexander Balas, in the kingdom of Syria.

1 Mac. xi. 55.

Demetrius is vanquiſhed by young Antiochus, and made to fly into Seleucia. Great honours are by Antiochus conferred on Jonathan, who aſſiſts him againſt Demetrius.

xii. Joſ. Ant. l. 13, c. 9. c. 10.

Jonathan renews his alliance with the Romans and Lacedemonians, and fortifies Jeruſalem.

Tryphon contrives how he may quit himſelf of Antiochus, and reign in his ſtead; but fearing Jonathan's oppoſition, he invites him to come to Ptolemais, and bring with him ſome few of his ſoldiers, promiſing to deliver that city into his hands. Jonathan, ſuſpecting no treachery, comes only with 1000 men to Tryphon, at Ptolemais; but as ſoon as he is entered the city, Tryphon commands the gates to be ſhut. Jonathan is taken priſoner, and all his men put to the ſword.

1 Mac. xiii. Joſ. Ant. lib. xiii. c. 10, 11.

The Jews hereupon make choice of Simon Maccabeus for their general in the place of his brother Jonathan. Tryphon leads an army againſt Simon. He promiſeth for a hundred talents of ſilver to releaſe Jonathan: the money being paid him, he breaks his promiſe, and puts Jonathan to death. Simon erects a ſtately monument for his father and his brethren.

1 Mac. xiii. 31, 32.

Tryphon murders the young king Antiochus, and puts the crown on his own head.

The

Joſ.Ant. l. 13. c. 12. The Romans and Lacedemonians renew their leagues with Simon, and write them on tables of braſs.

1 Mac. xiv. 18. Joſ.Ant. l. xiii. c. 13 Simon has the government and high prieſthood ſettled on him and his heirs: the Jews are by his means diſcharged from all manner of tribute to any foreign prince. He takes Sion the fortreſs of Jeruſalem; drives out of the city all idolaters, clears the houſes of their idols, and placeth in the city ſuch as are true worſhippers of God.

c. xii. Tryphon's vices render him ſo odious to his ſoldiers, that they ſubmit themſelves to Cleopatra, Demetrius's relict. She marrieth Antiochus Soter, Demetrius's brother, and cauſeth him to be crowned king. Antiochus drives Tryphon out of Syria, beſiegeth him in Dora, whence he flies to Apamea, where he is taken and ſlain.

1 Mac. xvi. Joſ.Ant. l. xiii. c. 14 Simon the high prieſt traverſing the cities of Judea, and taking care for their orderly government, comes down with his two ſons Mattathias and Judas to Jericho: Ptolomeus the ſon of Abubus, Simon's ſon-in-law, invites them to a caſtle which he had fortified, called Dochus, and there, whilſt he entertains them at a banquet, barbarouſly murders them. John Hircanus ſucceeds his father in the high prieſthood.

END of the INDEX.

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